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THE
DELIGHTS OF MARRIAGE
OR
CONJUGIAL LOVE

AFTER HIS OWN MANNER

THE
PLEASURES OF DEBAUCHERY
OR
SCORTATORY LOVE

IN TWO VOLUMES—VOL. I.

TRANSLATED FROM THE SWEDISH OF
THE HON. EMMANUEL SWAENBERG,
A NATIVE OF SWEDEN.

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1811.



THE
DELIGHTS OF WISDOM
CONSIDERED
CONJUGIAL LOVE
A POETICAL VOLUME
THE
PLEASURES OF SOCIETY
CONSIDERED
SCORTATORY LOVE

IN TWO VOLUMES
TRANSLATED FROM THE ITALIAN OF
THE HON. EMANUELE ROSSINI
A NATIVE OF ROME

PRINTED BY A. & C. CO. NEW-YORK
1817

THE
DELIGHTS OF WISDOM
CONCERNING
CONJUGIAL LOVE:

AFTER WHICH FOLLOW

THE
PLEASURES OF INSANITY
CONCERNING
SCORTATORY LOVE.

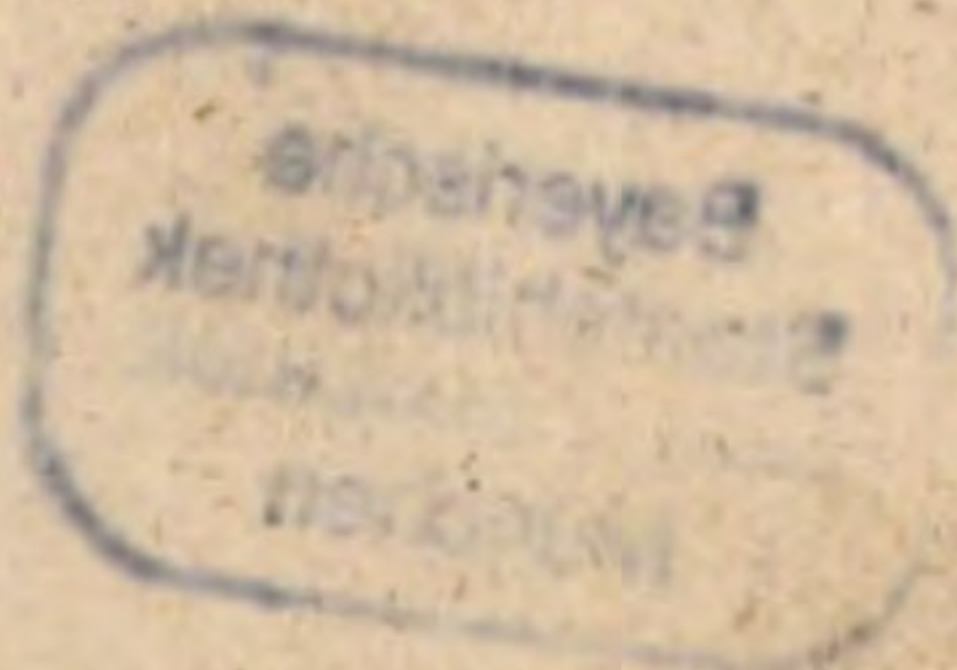
IN TWO VOLUMES.—VOL. I.

TRANSLATED FROM THE LATIN OF
THE HON. EMANUEL SWEDENBORG,
A NATIVE OF SWEDEN.

Originally published at Amsterdam, in the Year 1768.

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PRELIMINARY OBSERVATIONS

BY THE

TRANSLATOR.

I.

It may seem to require an apology, that the term *conjugal* is adopted and applied throughout the following work, instead of the term *conjugal*, when yet the latter term is more familiar to an English ear, and appears equally expressive of the same idea. The translator would not have taken the liberty thus to introduce a new expression, and supplant an old one, without what appeared to him a sufficient reason, and such as will justify him in the opinion of discerning readers: his reason is this, that the author himself constantly uses the Latin term *conjugiale* in preference to *conjugale*, when yet the latter term is equally classical, and appears alike expressive: and that the author did this intentionally, and not of caprice, is evident

from this consideration, that in one particular passage, where he adopts the term *conjugale*, it is in a sense quite opposite to *conjugiale*, see n. 203 of the following work. It is not an improbable conjecture, that the author's motive for preferring *conjugiale* to *conjugale*, was the peculiar softness of the former term above the latter, arising from the insertion of the vowel *i*; in consequence whereof it is better adapted to express the pure and celestial affection which it is meant to denote: and it is hoped this will be thought a sufficient apology for the translator's following his example, in adopting the term *conjugial* in preference to *conjugal*; and the English reader's ear, howsoever it may at first be offended by a term to which it is unaccustomed, will soon become habituated to the use of it, and will by degrees give it the same preference, on account of its superior softness and expressiveness.

II.

In the following work, as in the other theological writings of our author, the Latin terms *homo* and *vir*, which in English are alike rendered *man*,

frequently occur, and it is found impossible to distinguish them in the translation, there being no words in the English language adapted to convey the distinct ideas intended to be expressed by the above terms. The case is the same with the two Latin terms *mens* and *animus*, which in English are alike rendered *mind*. The reader therefore is here advertised, that by the term *homo*, as used by our author, is universally meant man as a human being, created to be a recipient of the divine love and wisdom, including both the male and female sex without distinction; whereas by the term *vir* is meant man as a male in distinction from the woman or female: so again by *mens* is meant the human mind, as consisting of its two constituent principles, the will and the understanding; whereas by *animus* is meant the human mind, as consisting of external affections and consequent inclinations, which are insinuated chiefly after birth by education, social intercourse, and habits thence derived. In order that it may be known in what sense the two terms *man* and *mind* are to be understood, as they severally occur in the following work, the reader is further advertised, that whensoever the term

man is a translation of the Latin *vir*, it is written by itself without the Latin adjoined; but when it is a translation of the Latin *homo*, the original is adjoined in a parenthesis, thus (*homo*), except in such passages where the signification cannot easily be mistaken. So again, when *mind* is a translation from *mens*, it is written by itself; but when from *animus*, the original is adjoined in a parenthesis, thus (*animus*).

A GLOSSARY,

Explaining the Meaning of certain Terms which occur in the following Work.

ADYTUM. The most secret and sacred place in a temple; hence applied to the interiors of the human mind.

Actuate. To give activity and act to.

Air, Æther, Aura. These three terms, are used by the author to express the three discrete degrees of the atmosphere, the highest or inmost of which he calls *aura*, the second or middle *æther*, and the lowest or outermost *air*.

Adject. Any thing joined to another thing from without, as *injunct* denotes what is joined from within.

Adjunction. The act of *joining to*, as *conjunction* denotes the act of *joining with*. The former differs from the latter, as a branch tied artificially to a tree differs, as to the nature of its junction with the tree, from a branch growing naturally upon it.

Ante-nuptial. What *precedes* the nuptials or marriage ceremony.

Anger. Violence of passion predicated of the *will*, as *wrath* is violence of passion predicated of the *understanding*.

Analytical. The reasoning on causes from effects, or on what is prior from things posterior.

Anti-conjugial. Opposite or contrary to *conjugial*.

Arcanum. A secret or mystery.

Celibacy. The unmarried or single state.

Conatus. A term applied by the schoolmen to denote effort or endeavour.

Connubial. Applied to love, or conjunction between the sexes, merely external, thus differing from *conjugial*, as that which is merely external differs from what is internal, or as natural differs from spiritual.

Connate. Born with a person, or what is innate from creation or at the birth.

Conjunction. See *Adjunction*.

Continuous or Continual. A term applied by the schoolmen to denote a quantity or co-extension, whose parts are not divided, but joined and connected together, so as to leave no room to determine where one begins and the other ends, in which sense it is used by our author, n. 185 of the following work. It is also used by him, in some of his other theological works, in contradistinction to the term *discrete*, as applied to degrees, the term *continuous* being applied to degrees of purer and denser, higher and lower,

greater and less, &c. whilst the term *discrete* is applied to what he calls degrees of altitude, where one is within another, as in the case of the three degrees of the atmosphere above-mentioned.

Continent. That which holds things together.

Conservation. The preserving things together.

Cuticular and Cutaneous. Belonging to the skin.

Diverse and Diversities. Terms used in contra-distinction to *various* and *varieties*, the former terms being applied to the various things opposite to heaven, and opposite also to conjugal love, whilst the latter are applied to the various things of heaven, and also to the various things of conjugal love; see n. 324.

Dissimilitude. Unlikeness, and opposed to *similitude*.

Dissimulation. The concealment of the *vices* which a man *has*, as *simulation* is a pretence to *virtues* which he *has not*.

Extra-conjugal. Out of, or without the conjugal principle.

Esse. The inmost ground and most hidden principle of the being of any thing or person.

Essence. The particular quality or determination of such *esse*.

Existere or Existence. The external manifestation of such *essence* or *esse* in a subject and form.

Genus. In contra-distinction to *species*, is a more general term, including *species* in it, and applied to created subjects as apprehended under some general idea. Thus in the animal kingdom, *man*

may be considered as a *genus*, and the different nations of men as *species*: and in the vegetable kingdom, *moss* may be considered as a *genus*, and the different kinds of moss as *species*.

Generals. In contra-distinction to *particulars* and *singulars*, is a more general term, including in it *particulars* and *singulars*. Thus the term *man* is a *general* in respect to the particular nations of men, and to the individuals who compose those nations; and particular nations of men, with the individuals who compose them, are called the *particulars* and *singulars* included in that *general*.

Gymnasium. A name given by the Greeks to a public edifice, where youths were trained up to various bodily and mental exercises, and where lectures on the sciences were given by the philosophers.

Heterogeneous. See *Homogeneous*.

Homogeneous. A term applied to various subjects, to denote that they consist of similar parts, or parts of the same nature and kind, in contra-distinction to *heterogeneous*, where the parts are of a different nature and kind.

Illustration. A term generally applied by the author to denote a higher or more interior degree of illumination, as *illumination* is applied by him to denote a lower or more external degree of illustration.

Impletion. That property of a thing whereby it is capable of *filling* or of *being filled*.

Intention. A sort of interior act of the mind previous to determination to external act, and produced from an end in the will, by a cause in the understanding; see n. 400.

Lumen. Light in its derivatives, as *light* (*lux*) is lumen in its principles.

Meretricious. What relates to a harlot or courtesan.

Monogamy. The marriage of one man with one wife, in contra-distinction to *polygamy*, which is the marriage of one man with more wives than one.

Monogamist. One who favours monogamy. See *Monogamy*.

Marriage. (*Conjugium.*) The conjunction of good and truth, in contra-distinction to *connubium*, which is the conjunction of what is evil and false. Hence it denotes further the spiritual conjunction of minds, and thence of bodies, in contra-distinction to the merely natural conjunction of bodies only.

Nuptials. The external *forms* and *ceremonies* essential to marriage, whereby it is rendered legitimate.

Particulars. See *Generals*.

Pellicacy. The keeping a mistress.

Polygamy. See *Monogamy*.

Principiates. Derivatives from first principles.

Propriety. (*Proprium.*) The self-hood, or proper will and understanding of man, which before regeneration is infernal; this is removed by regeneration, and in this case a celestial *propriety*, which is the will of good and the understanding of truth from the Lord, is implanted.

Posterior. Is a term used in relation to *prior*, and denotes what is in a lower degree or state of life: thus *effect* is in a lower degree than the *cause* from which it proceeds, and therefore is said to be *posterior* to the cause, as the cause is said to be *prior* to the effect. Thus also, certain spirits are said to be *in posterior vision*, and not in any *prior vision*, see n. 233; by which is signified that they saw from *effects* and not from *causes*, thus comparatively externally and not internally.

Purpose. As distinguished from *intention*, is what flows from the very essence of man's life, thus from his will or love; *intention* denoting what flows from the form of his life, thus from understanding and its thought; see n. 493.

Series. A mathematical term to denote a succession of things in a particular order, which have some certain relation to and connection with each other.

Spiral. Is also a mathematical term, and denotes a curve line of the circular kind, which recedes continually from its centre, according to some regulated and stated law.

Scortation and *Scortatory*. Denote the direct opposite to *marriage* and *conjugal*.

Similitude. Likeness. See *Dissimilitude*.

Simultaneous. A term applied to a particular kind of order, in contra-distinction to *successive*. For the distinction between them, see n. 314.

Singulars. See *Generals*.

Simulation. See *Dissimulation*.

Synchronous. A Greek term, denoting *in time together*. Things are said to be *synchronous*, when they correspond together as to the times of their respective operations. Thus the heart and lungs are said to be *synchronous*, or to act *synchronously*, when the times of the pulsations of the one, and of the respirations of the other, are in correspondence.

Storge. A Greek term, denoting the particular love of parents towards their children, and of all animals to their young.

Subject. A term, used in the sense of the schoolmen, to denote the substance which contains an accident or property.

Successive. See *Simultaneous*.

Various. See *Diverse*.

Virile. Proper or belonging to man (*vir*).

Virtue. Generally applied by the author, not in its customary sense, as denoting a principle morally good and right, but to denote inward power, strength, or ability.

Wrath. See *Anger*.

THE
TRANSLATOR'S PREFACE.

THE title of the work here presented to the public announces a subject of the highest importance to man, and such as demands the serious attention of every intelligent mind. Whether it be regarded generally or individually, as affecting the welfare of nations, the happiness of private families, or the peace of each single human bosom, CONJUGIAL LOVE must needs appear pre-eminently interesting, and closely connected with the idea of a supreme good. For the truth of this observation we need not appeal to the history of mankind, either ancient or modern: it is inscribed deep on the constitution of man, and he who is disposed to controvert it, must have taken some pains to divest himself of the finest and most common feelings of humanity.

It is, however, worthy of remark, that the respect paid in all ages to the conjugal principle and tie, whether by nations or individuals, appears to have risen in proportion to their state of religious

instruction and consequent civilization. Barbarity and ignorance have at all times made light of the sacred obligations imposed by marriage, whilst true virtue and wisdom have ever been disposed to honour and obey them. Is not this a necessary consequence of the nature and origin of those principles respectively? Barbarity and ignorance are the result either of the denial or the privation of religious knowledge: true virtue and wisdom, on the contrary, flow from the reception and improvement of such knowledge: but all religious knowledge is derived from, and partakes more or less remotely of the *light of revelation*, and this light from the beginning appears to have pointed to and made manifest the excellency and sacredness of conjugal life, and at the same time the infamy and impiety of the opposite or anti-conjugal life. To this purpose we find it written in the first records of that light, *A man shall leave his father and his mother, and shall cleave unto his wife; ** and in another place, *Thou shalt not commit adultery. †* and under the christian dispensation, which contains a further discovery of the purities of that light, we find a peculiar sanctity annexed to the married state, and to the principle in which it originates. The divine author and publisher of that dispensation thought it meet to consecrate

* Gen. ii. 24.

† Exod. xx. 14.

marriage in a particular manner, not by his presence only and by the exertion of his omnipotence on the occasion of a nuptial solemnity, (which yet has been considered by some as a sufficient warrant of his approbation, and of the holy light in which he regarded the instituted ceremony,) but more especially by making continual reference to marriage in his doctrines, and still more explicitly by delivering and enforcing the doctrine of marriage. For when he said, in speaking on the sacred subject, *They are no more twain but one flesh*, and added, *Whom God hath joined together, let no man put asunder*,* he appears to stamp a sanctity and a solemnity on the marriage covenant and life, which no language could have expressed more fully or forcibly, and which all must feel in an especial manner, who acknowledge the sanctity, the spirituality, and the divinity of his Word.

The design of the following work of our author is to maintain, elucidate, and confirm, from the conclusions of enlightened reason, and from the documents of experience, the above christian and holy idea of marriage and of its parent love, and thence to demonstrate that LOVE TRULY CONJUGIAL is at once a spiritual, a rational, and a natural love, or, in other words, that it appertains alike to the soul and mind and body of man, being in its origin heavenly and pure, and capable of being

* Matt. xix. 5, 6.

made heavenly and pure in its derivations, so far as man is willing to recede from those earthly and impure principles, which pervert and defile it in its descent.

It is an important doctrine of the *New Jerusalem*, or of that dispensation of truth which our author declares himself commissioned to deliver to the world, that every natural love † of man originates in some spiritual love, and that this spiritual love again hath its origin in the divine love, or in the Deity himself, thus that every natural love, as to its beginning or first principle of existence, hath its birth from the Deity, and by parity of reason hath its continual life and support from him.

It is a further important doctrine of the *New Jerusalem*, that every natural love of man, which is thus pure and holy in its origin, is capable of being re-traced up to its origin, and thus of re-

† By the *natural love* here spoken of, is not to be understood that *evil* love, which is generally confounded with it, for this love may more properly be called *unnatural love*; but by natural love, according to the sense in which our author uses the term, is meant that love which appertains to man by virtue of creation in a natural state, and as a natural being, or, in other words, which appertains to that natural life or principle in which every man is at first born; which life or principle may be regarded as the external or ultimate basis and continent of his spiritual life and spiritual principles. Such is the natural love of parents to their children, and of children to their parents, the natural love of self-preservation, the natural love of science, the natural love of reputation, &c. &c. and such also is the natural love of the sex.

turning to that divine source from whom it came forth, and who is its continual life and support. The natural loves of man, in this regard, are declared to be essentially distinguished from the natural loves of beasts, inasmuch as these latter are not capable of any such respect or return to their primary source.

It follows of consequence, that the natural loves of man are all of them capable of elevation,* and of communication and conjunction † with their divine parent ; for it is not possible to suppose them to have respect to such their high and holy parent, without supposing something of elevation at the same time ; nor is it possible to suppose their return to this their original, without supposing at

* The *elevation* here spoken of, it must be obvious to every reader, is not natural elevation, but spiritual ; and by spiritual elevation, in all cases, is meant the having respect to and being conjoined with an *interior* principle, because, according to spiritual ideas, *height* is predicated of what is *inward*.

† By the *conjunction* here spoken of, is not meant the *immediate* conjunction of a natural love with what is divine, (for our author abundantly proves, that no such immediate conjunction can have place,) but the *mediate* conjunction, that is, a conjunction effected by the mediums of spiritual and celestial truths and goods, arranged according to the order of heavenly marriage ; concerning which marriage see the work entitled *Arcana Cælestia*, No. 3952, where it is shewn more particularly, that the heavenly marriage is not between a good and a truth of one and the same degree, but between a good of an inferior degree, and a truth of a superior.

the same time something of communication and conjunction with him.

The doctrine of the New Jerusalem teaches further concerning these natural loves thus elevated and conjoined to their divine original, that they undergo hereby an entire change of state and quality, for whereas they were heretofore impure, instable, blind, and merely natural and temporal, they are rendered, by virtue of such elevation and conjunction, pure, permanent, enlightened, spiritual and eternal; for as they have respect to and join themselves with their supreme Father, he also hath respect to and joins himself with them; and whatsoever he joins himself to must needs partake of the pure, permanent, enlightened, spiritual, and eternal influences which proceed from him. This change of state and quality in the natural loves is not however so to be understood, as if they ceased to be natural, for they still retain their natural character and form, only with the super-addition of a spiritual principle to sanctify, guide, govern and bless them.

Lastly, it is a doctrine of the New Jerusalem respecting the above natural loves, that they become *blessed* to man in proportion to their elevation, communication, and conjunction with their divine original. Whilst they remain merely natural loves, they can give birth only to natural *pleasures*; but as they are opened to and become receptive of their parent spiritual loves, they are rendered in the

same degree receptive of spiritual *blessedness*,* and the means of its communication to man.

Such are the ideas suggested by the doctrine of the New Jerusalem concerning man's natural loves; and it is further shewn in that doctrine, and confirmed both by the authority of the sacred scriptures and the conclusions of sound reason, that the regeneration and consequent salvation and eternal life of man, depend altogether upon the above elevation, purification, and consequent communication and conjunction of his natural loves, with their corresponding spiritual and divine loves; as, on the other hand, the all of his degradation, of his defilements, of his sin and misery, and of the future condemnation he has to fear, arises solely from this, that he suffers his loves to remain merely natural, by not having respect, and not returning to the primary source of their birth, their life, and blessedness.†

* The terms *pleasure* and *blessedness* are here used in the sense in which our author used them in the course of the following work, as denoting distinct kinds and degrees of enjoyment, the former relating to what is *merely of the body*, and the latter to what is *of the soul or spirit*.

† The particulars of this doctrine concerning man's natural loves, or what is the same thing, concerning the *natural* or *external* man, (for the natural or external man consists of the natural loves and the sciences proper thereto,) may be found treated of more or less in all our author's theological works, but more especially in the *Heavenly Doctrine of the New Jerusalem concerning the internal and external man*, and in the extracts from the *Arcana Cœlestia* thereunto annexed; see No. 36 to 54,

It might now be shewn, how the above doctrine of the New Jerusalem applies to its several cases, viz. to man's natural love of his children, to his natural love of self-preservation, to his natural love of science, to his natural love of reputation, &c. &c. and how in all these cases, a respect to their divine parent tends to elevate, to enlighten, to sanctify, to bless, to make eternal, and thereby preserve them severally from condemnation, misery and death. But leaving these subjects to the consideration of the reader, we shall at present only observe, that the following work, throughout, contains a particular application of the above general doctrine to the *natural love of the sex*, and is designed to shew how this natural love, if it remains natural, is in man a mere animal, sensual, unclean, unblessed, and in many cases a tormenting love; but that on the other hand, if it be retraced up to and suffered to conjoin itself to its divine source, it then becomes that pure, holy, blessed, and eternal love, called TRULY CONJUGIAL, which is the subject of the following pages.

We are well aware of the objections which will arise in the mind of the mere natural man against the above doctrine, and with what difficulty he will be persuaded to believe, either that any natural love is capable of the elevation above mentioned, or that it would be more pure and blessed in consequence of such elevation. Still less perhaps will he be disposed to believe this of the natural love of

the sex, which he has possibly been accustomed to consider as a mere animal instinct, subservient only to animal and temporal purposes, and altogether unconnected with what is spiritual, holy, and eternal.

We shall not quarrel with the natural man for thinking in this manner, inasmuch as it is impossible, whilst he remains a natural man, that he should think otherwise; it being his essential and proper character to deny that spiritual principle in which his natural affections and thoughts originate, and of consequence to disallow the expediency and even possibility of their being retraced up to their primary divine source, and conjoined therewith. He must therefore of necessity, as being a natural man, maintain, that the love of sex, as well as every other natural love, is both natural in its origin and in its end, and thereby incapable of any elevation or purification according to the above doctrine.

If such a natural man be a *politician*, he will possibly allow the love of the sex to be advantageous to civil society, with a view to the continuation of the species,* and will plead this among

* We were much surprised to find that the learned and celebrated Dr. Priestley was not able to assign any other cause or ground of marriage and its parent love, than this, viz. *the continuation of the species* (see his Letters to the Members of the New Jerusalem Church); a plain proof that much learning and much fame do not always qualify a man to see clearly into spiritual sub-

other natural reasons why it was implanted; or if he be a *moralist*, he will perhaps admit of its elevation above a mere animal instinct, till it attains the height of a moral virtue, and is effective of mental as well as corporeal conjunction; or if he be a *philosopher*, he may view the love of the sex philosophically, and resolve it, with other philosophical phenomena, into a subtle operation of nature, of which no account can be given but what is grounded in nature, and must be referred to nature. But it is impossible that, as a natural man, he should view this love spiritually by referring it to a spiritual source, for from the instant he so viewed it, he would cease to be a natural man.

But though we do not feel ourselves disposed to *quarrel* with the natural man for these his sentiments, inasmuch as consistently with his own principles he cannot think in any more elevated manner, yet it is certainly our part and duty, as it is the part and duty of every serious and considerate

jects. Indeed all the Doctor's objections to the doctrines of the New Jerusalem, as delivered in that work, appear grounded in a mere external and literal interpretation of the sacred scriptures, according to appearances only, and not in any spiritual or interior exposition, such as might have been expected from one who is called a philosopher and theologian. But as all the fallacies of his reasonings have been so ably detected and exposed by his opponents, especially by Mr. R. Hindmarsh, in his excellent Letters to the Doctor on the subject, we shall be content with referring our readers to that work, for a further discovery of Dr. Priestley's erroneous views and weak arguments.

person, to examine how far these sentiments are grounded in the truth and eternal reason of things; and whether, as the natural man is frequently blinded and misled by appearances in subjects of a spiritual nature, he may not be so in the present instance, and thus be imposed upon himself, and be endeavouring to impose upon others, in a matter of the first and weightiest importance.

To us it appears, that to deny the possibility and expediency of man's natural loves being retraced up and having respect unto their divine origin, and thereby being elevated, purified, and conjoined with that origin, according to the above doctrine of the New Jerusalem, is to deny the very essential truth and end of revealed religion, and totally to separate it from man, by rendering it a mere external ceremony, altogether unconnected with man's life or living principles.

For what more just and edifying idea can be formed of true religion than that it is a rule of life and conduct pointed out by the great Creator, with a view to effect man's *conversion* and *purification*, and thus finally *to join man to himself*, and *himself to man*, by rendering man obedient to all the dictates of his holy will and wisdom?

But how now, it may be asked, can man be *converted* to his Creator without his natural loves? Can the man be separated from his loves, so as to turn in one direction, whilst his loves are turned in another? If then the man is to *turn to his*

Maker, so must his loves ; and to deny this is to divide between the man and his loves, so as to make the loves and the man distinct beings and agents, in which case the man must be left without the loves, and the loves without the man.

So again, religion insists upon the necessity of man's *purification*. But what part of man is it which is thus to be purified, unless it be the natural man ? And what is the natural man, but the natural love ? And what is the natural love, but the assemblage or complex of the natural loves conjoined ? If then the natural man is to be purified, every single individual natural love must be purified also, otherwise the *whole* is to be made clean, and the *parts* of which it consists are to be left defiled ; which is like asserting, that you may wash a man's *whole* body without washing at the same time its component organs and members.

Again, the great end of religion is to *join man to God, and God to man*, agreeable to those words of the LORD, *Abide in me, and I in you**. But to what part of man, let it be asked, doth the Lord here address himself ? It is plain, it must be to that part which heretofore did *not* abide in the Lord, and in which the Lord did *not* abide, or which was *not* joined to the Lord, and to which the Lord was not joined ? otherwise there could be no meaning in the precept. And what part of man, let it

* John xv. 4.

be further asked, is that which doth *not* abide in the Lord, and in which the Lord doth *not* abide, but the natural man, that is, as was before observed, the several natural loves whereof the natural man is composed? And what else can the Lord abide in with man, or to what else can he conjoin himself, or what else can want such conjunction, except those loves? If you take away those loves, what do you leave for the Lord to abide in, or what use can his abode be attended with? Would it not be like taking away the foundations from a house, or the roots from a tree, the consequence whereof must needs be, that the one will fall to the ground, and the other will wither and die?

Moreover, do not all mischief and misery flow to man solely from this cause, that he doth not fulfil the purposes of true religion by restraining his natural loves according to the laws of religion. And is it possible that any saving good of religion can be experienced by him any further, than in proportion as he fulfils those purposes, by placing his natural loves under the restraints of religion? But how now can those loves be placed under the restraints of religion, unless they are taught to have respect to a religious principle? And what is a religious principle, but a spiritual principle? And what is a spiritual principle, but a principle derived from God, and in connection with him? To suppose then that the natural loves of man are to be left unrestrained by religion, is to deny the

great end of religion? and to suppose they can be restrained by religion without having respect unto a spiritual principle, and thereby unto their parent God, is to deny not only every truth of religion, but also every conclusion of sound reason and experience.

But it would be endless to enumerate cases of the application of religion to the natural loves of man; they are as many as the precepts of divine wisdom contained in the sacred scriptures; nor can it reasonably be supposed, that a single law of that holy book is without some reference, more or less remote, to those loves, since if it be acknowledged that every commandment of God is applied *in general* to man, and was intended to effect man's return to God, and his consequent purification, exaltation, conjunction with God, and eternally blessed life by virtue of such conjunction, it must be acknowledged also, that every commandment is applied *in particular*, and for the same purposes, to man's natural loves, inasmuch as they constitute a part of man; and it is not possible to conceive how any application can be made to the *whole*, which will not necessarily, and in the nature of it, affect the *parts*.

And if this reasoning be admitted in regard to man's natural loves in general, it must needs be admitted also in regard to the love of the sex in particular; nor doth it appear possible to assign any just ground of limitation and exception in this

latter case. Allowing therefore that the natural loves in general are capable of having respect to their divine original, of being thereby purified and conjoined with their original, and thus being made eminently blessed to man by receiving spiritual and eternal life, it must follow as a necessary consequence, that the love of the sex is capable of having the same respect, and of attaining the same purification, elevation, and ever-blessed conjunction of life with its heavenly parent in whom it originates.

We have been thus particular in endeavouring to elucidate and enforce the doctrine of the New Jerusalem respecting man's natural loves, not only on account of its connection with the particular love which is the subject of the following pages, but also because it tends to open to our view the one common source of all the corruptions both of religion and of that love, and thus proves, in the most satisfactory manner, that conjugal love, according to the assertion of our author, is nearly related to and must ever keep pace with true religion, and of consequence is a SPIRITUAL and RELIGIOUS LOVE.

For if it be inquired what is the true reason why religion, at this day, has so little effect upon the lives of men, and is become, in so many cases, a mere external profession, or ceremonial observance; why its heavenly origin hath been lost sight of, or if it be acknowledged to come from God, yet it is

not suffered to lead to God ; why its life and power are so often separated from its forms, and its divine principles from its derivations ; why it is thus degraded and debased, and from a living body full of health and beauty, is become a carcase ; why its blessed intentions in regard to man are hereby in a great measure frustrated, and instead of making man a child of heaven like itself, it leaves him still a child of this world and the flesh ; why that is frequently called religion which is not religion, yea, which is the very reverse of religion, whilst the real thing itself is overlooked or unknown ; in short, why this high and holy offspring of the Deity, which was intended to go before man, and lead him, as Moses did the children of Israel, out of Egypt to the heavenly Canaan, is diverted from its divine purpose, and changed rather into a *golden calf*, the object of an abominable worship ; there cannot, we are persuaded, any more probable reason be assigned for such a corruption and perversion on the part of man, than that he doth not *apply the doctrines of religion* to his *natural loves*, nor believe them *so applicable*, and of consequence he doth not suffer his natural loves to return and have respect to their divine original, and thereby be exalted, purified, and blessed in conjunction with him, according to the above doctrine of the New Jerusalem.

And again, if it be enquired what is the true reason why CONJUGIAL LOVE, like the religion

from which it springs, hath at this day lost so much of its genuine influence on the minds of men; why in many cases it has become miserably degraded, and is become a mere animal, sensual, and corporeal love; why its high and heavenly origin is little thought of, and less acknowledged, and thus it is scarcely known to be a heavenly and spiritual love; why of consequence its true blessedness is seldom experienced, and it has often been converted into a source of trouble and torment rather than of rest and peace; why the generality of marriages now contracted may more properly be called *matches*, made for the sake of *convenience*, or of *interest*, or of the gratification of sensual appetite, and originate therefore more in the flesh than in the spirit; why an opposite love, which is adulterous, doth so commonly prevail, to the disturbance of the peace and order of society, and to the destruction both of body and soul; why, in short, the intentions of the divine mercy in communicating this love to man are not more fully and generally fulfilled, by its being rendered subservient to the most important purposes both spiritual, moral, political, and natural; it seems impossible to assign any solid and satisfactory reason for such an unhappy perversion on the part of man, than that he hath forgotten the divine origin of all his natural loves, and in consequence thereof, hath never thought of retracing them up to their holy and heavenly source, that *they also* might be made

holy and heavenly, according to the eternal purpose of him in whom they originate.

It appears manifest then, that the perversion, corruption, and decay of religion and of CONJUGIAL LOVE have one *common* source; which is surely a striking and forcible argument in favour of the doctrine contained in the following work, respecting the spiritual nature and origin of that love, and if well attended to, would prove incontestibly that religion and that love had one common Father, and that of consequence, according to our author's assertion, they must ever keep pace with each other, it being an impossible thing for men to be truly religious without having true CONJUGIAL LOVE, as, on the other hand, it is alike impossible they should have true CONJUGIAL LOVE without being truly religious.

How far the world in its present state will approve of the above observations, we shall not take upon us at this time to enquire; but surely there appears too much cause to suspect, from the present allowed decay of genuine religion in the christian world, and from the relaxation, and in many cases, dissolution of the conjugal tie at the same time, that experience testifies to the truth of what hath been above suggested, that the breach of religious and conjugal bonds, and the corruption of religious and conjugal purity, have one common source. Of this we are well persuaded, that it greatly behoves those who call themselves wise and intelligent,

and who wish to form a right judgment of things, of their causes and their consequences, to examine this matter seriously, and in the fear of God, whether the present state of the world in regard to religion, and in regard to CONJUGIAL LOVE, doth not furnish more than probable reason to suppose, that religion and that love are closely connected together, and that man cannot be false to his God, but he will be false also to the marriage-tie, as, on the other hand, he cannot be false to the marriage-tie, but he will also be false to his God. Is it not contradictory to all evidence of observation and experience to see in the same mind religion elevated, honoured, and obeyed, and conjugal love depressed, dishonoured, and disobeyed, and *vice versa*?

We live in an age which, it is to be feared, is particularly characterised by an unhappy proneness of mind to descend downwards into the gross elements of *nature*, and to be afraid of ascending out of and above *nature*, into those spiritual and eternal principles from whence *nature* derived her birth and existence, and to that pure and holy God who is the first parent of those principles. Hence that dark and comfortless system of *modern philosophy*, which would resolve every thing into mere *mechanism* and *materialism*, and by an unaccountable infatuation of the human intellect, and perversion of its best powers, deducing natural effects from natural causes alone, would totally separate spirit and spiritual operation from the world of

matter, and thus banish the Divine Maker of the world from his work ; as if it were possible that nature could subsist without the God of nature, or that natural operations could have place independent of that supreme and spiritual Operator, who is not only the primary source of all effort and action, but also their continual life and support. Hence too, the no less dark and comfortless systems of modern *morality*, wherein we find long catalogues of virtues and graces enumerated and recommended, but then they are virtues and graces merely human and natural, which being separated from spiritual virtues and graces, and thereby, from connexion with their parent God, leave the soul still immersed in the mere elements of nature, and instead of assisting it to regain its native innocence and freedom, by elevating it into those spiritual principles, and to that eternal Father in whom every true virtue and every true grace has its rise, and to whom it ought to point and conjoin itself, they do but entangle it the more in the natural and impure principles of its own activities and self-exertions. And may not we hence also date the birth of an earthly, unspiritual, and unscriptural *theology*, if we may be permitted to call by that sacred name, those lamentable perversions and mis-apprehensions of divine truth on the part of man, which have rendered the Word of God a merely natural history, a body without a soul, and not discerning the spirituality of the sacred book, nor

applying it to its genuine end, to aid man in his return to, and conjunction with his Creator, in the purities of holy love, and wisdom, and work, have rather bound him faster to nature, by enslaving him to the dead forms and ceremonies of mere natural and external worship? What wonder then, that CONJUGIAL LOVE should not escape the general fatality attending the best of things! If philosophy, morality, and theology, from the corrupt proneness of man to incline downwards towards nature, and his reluctance to ascend upwards towards God, have been deprived of their heavenly birthright, and thereby miserably degraded and polluted, by being immersed in the lower principles of mere sense and appetite, it was not to be expected that CONJUGIAL LOVE, or any other love proper to man, should retain its just rights and prerogatives, and assert the spirituality and divinity of its origin.

But the misfortune is, the generality of mankind form their judgment of things from their *perversions*, and take their estimate of them, not from what God has made them, and from what God *originally intended* them to be, but from what man has *unmade*, or mis-made them, contrary to God's intention. Thus in regard to the nature of man, many judge of it from the evils, infirmities, and disorders, which man himself, by his own misconduct, has introduced into it, instead of attending to that state of good, integrity, and order, in

which it was originally created by God, and in which God doubtless willed it to have continued. And thus also in regard to that love which is the subject of the following pages, they see the mischief and misery of which it is too often productive in its present *degraded* state: and hence they draw conclusions against its celestial origin, and against the possibility of being so purified and exalted as to return to its origin. But this is surely an unfair way of reasoning and judging, and if admitted, may lead to consequences the most dangerous. For, by the same method of arguing, conclusions may be drawn against the heavenly origin of religion itself, than which nothing perhaps hath been more perverted and degraded. To say that conjugal love cannot be of heavenly extraction, because it produces much mischief in the world, is like saying, that religion cannot be of heavenly extraction, because it also has produced much mischief.* And to con-

* Perhaps it is not proper to say that religion has ever *produced mischief* in the world, any more than it is proper to say that conjugal love has ever *produced mischief*. The mischief has come in both cases from the *want* of religion and the *want* of true conjugal love. Religion may be properly defined the *living according to divine truths*, and it is impossible that any mischief can come from thence. So conjugal love may properly be defined *the love of the sex directed and influenced by religion*, and it is equally impossible that such love can be a source of mischief. The truth therefore appears to be, it is not religion itself, but the perversion of religious doctrines, which causeth mischief: neither is it conjugal love itself, but the mere natural love of the sex, not rendered conjugal,

tend, that conjugal love cannot be restored to its divine origin, and thereby be purified and exalted, because, in its present state of corruption, it is most unhappily debased, is like contending, that religion can never be restored to its origin for the same reason. But is such a method of arguing agreeable to wisdom? Will any wise man thus judge of things from their *abuses*? Or will he not rather be careful to distinguish between abuse and the thing abused? Will he not therefore rather reason with himself in this manner? Conjugal love, I observe with concern, is at present in a state of much disorder and defilement. Like religion, morality and philosophy, in consequence of the preversions of man, and his lamentable proneness to immerse himself in mere nature, instead of ascending to the God of nature, it no longer retains its celestial features and complexion. It has lost almost all traces of its original beauty and loveliness, and it is become difficult to recognize its heavenly descent under its present deformities. I will not however think the worse of it, because man has debased it. I see that man, by his misconduct and folly, has turned many good things into evils, yea, the best things into the worst. Possibly this may have been the case with conjugal love, and I see every reason to suppose that this

because not made spiritual by being subjected to laws of religion, which has at any time created disorder and disturbance amongst men.

has been the case. *Corruptio optimi fit pessima* is an old observation, grounded in a deep knowledge of human things, and hence I am authosised to conclude, that even the abuse of conjugal love is an argument in favour of its original excellence. If it had not been itself so great a good, it could never have been converted into so great an evil. Instead therefore of judging unfavourably of this love from its degradation, I will rather attend to what the great Creator originally designed it to be, and to what he is still willing to re-make it by purification and regeneration. At least I will labour to find it re-made in myself, and then I may hope to be enabled to form a right judgment respecting it, when I have learnt, from my own experience, how far it is capable of being restored to its original purity and blessedness, by conjunction with its divine parent.

We might now proceed to confirm the above doctrine respecting the natural love of the sex, by a consideration of those spiritual and eternal principles in which it originates, and from a view of the distinct nature of those principles, and, at the same time, of their capacity and tendency to unite together in heavenly marriage, point out the true interior ground (hitherto unknown) of the distinction of the sexes, and of their capacity and tendency thence derived to unite in the bonds of conjugal love. But this would be to forestal a large and very interesting part of the following volume,

and therefore we shall content ourselves with observing on the subject, that it appears to be in every respect worthy the most serious attention of the intelligent reader, not only as suggesting ample matter of new and curious speculation, but likewise as tending to open, in the devout mind, the most important and edifying views of the divine œconomy and providence in regard to man's regeneration and salvation, and also to unfold and explain the hidden mysteries of the divine wisdom stored up in the sacred pages of the inspired writings. The respective nature of the principles of love and wisdom, or what is the same thing, of good and truth, charity and faith, will and understanding, is a subject which has heretofore been little attended to either by the philosopher or the theologian. It hath not been seen how those principles are in themselves most distinct, and yet capable of being most perfectly united; still less hath it been seen, how all man's true blessedness arises from the union of those principles, and all his misery from their disunion, and how therefore it is the continual intention of the Deity to unite them in man, and to guard against their disunion: and still least of all hath it been seen, how the eternal distinction of the sexes is grounded in the eternal distinction of those principles,* and how

* It is lamentable to observe what delusive and mischievous reasonings have been circulated of late, for want of knowing and attending to the eternal spiritual distinction of the sexes, as it is

the eternal tendency of the sexes to mutual conjunction is grounded in the eternal tendency of those principles to unite respectively with each other. We trust the subject will not be thought less worthy of regard on account of its novelty; and that, when it comes to be examined candidly and dispassionately, as to its foundation in the sacred scriptures, as to its close connection with the nature and well-being of man, and especially as to the sublime views it opens respecting the dispensations of God and the true order of his kingdom, both on earth and in the heavens, it will be found to merit the most serious attention of the intelli-

now manifested in the doctrine of the New Jerusalem. For a specimen of such reasonings see a work lately published, entitled *the Rights of Women*, in which there is evidently discoverable, in other respects, much of good understanding and purity of intention, but in which it is nevertheless insisted, that the female sex are equally qualified with the male for every intellectual attainment, and that *education alone* constitutes the difference between them in point of understanding. The consequence of such reasonings must needs be highly pernicious, as tending to confound eternal distinctions, and thereby to induce a dreadful confusion of principles, in direct contradiction to the divine command rightly understood in its spiritual ground, *The woman shall not wear that which appertaineth unto a man, neither shall a man put on a woman's garment; for all that do so are abomination unto the Lord thy God, Deut. xxii. 5.* That this law was intended to apply to those spiritual principles in which the distinction of the sexes originates, must be evident to the considerate reader; otherwise it is not easy to apprehend how it should be a law of sufficient importance to find a place in the divine code.

gent mind, and will be acknowledged to supply a most copious and luminous illustration, not only of the truth of what is further advanced in the following treatise, but also of the most important truths of revealed religion.

But it will perhaps be objected, “If CONJUGIAL LOVE be such a spiritual and heavenly love as it is here described to be, why are the holy scriptures so silent on the subject? Why hath it not pleased the Deity to reveal to us *immediately*, and from the beginning, this important truth, that so mankind in all ages might have profited by it? Why hath the world been left uninstructed in a matter of such magnitude, and so closely connected with holiness and happiness? And why is the *novel* information now first made known in these latter ages?”

It may be answered, It is erroneous, in the first place, to suppose that the holy scriptures are silent on the subject. We read, that from the beginning God declared it to be his will that *a man should leave his father and mother, and cleave unto his wife, and that they twain shall be one flesh.** And upon the promulgation of the law from mount Sinai, a particular denunciation is uttered against *adultery*. And on the appearing of the Saviour God, the divine will in this instance is again confirmed, with this additional declaration, *What*

* Gen. ii. 24.

*God hath joined together let no man put asunder.** Moreover, both throughout the Old and New Testament there is continual reference made to *marriage*, and also to what is destructive of marriage, viz. *adultery and fornication*; and as all things of heaven are compared to the former, so all things infernal are likened to the latter. From all these circumstances it appears manifest, that the love and union of the sexes have ever been objects of the divine attention and regulation, and that the determination of that love to just and legitimate marriage has in all ages been agreeable to the divine will and wisdom. And what surer proof than this can be given, that love truly conjugal is a spiritual love and of heavenly extraction? God says expressly, *A man shall cleave unto his wife, and they twain shall be one flesh.* Is not this saying, in the plainest terms, that the marriage-tie is a spiritual tie, and that the love in which that tie originates is consequently a spiritual love? For otherwise, how could the subject have been worthy the attention of the holy God, and how could he have given any commandment respecting it? Again, God says, *Thou shalt not commit adultery*, which evidently implies, that adultery is hateful, and opposite to God, consequently *infernal*; but if adultery or adulterous love be *infernal*, it must needs follow, that its opposite love, which is love

* Matt. xix. 6.

truly conjugal, is *heavenly*. Again, the LORD says, *What God hath joined together, let not man put asunder*, from which words it is plain, that *God joins together* the man and the woman in true marriage: and is it possible, that any conjunction can be wrought from God but what is spiritual and heavenly? If then the conjunction called marriage be from God, it also must needs be spiritual and heavenly.

It is certain then, from the authority of the sacred scriptures, that conjugal love is a holy and a spiritual love, and that the natural love of the sex is capable of being made thus holy and spiritual, whensoever the Deity and his will are regarded in it: and if this truth hath not been known to mankind in former ages, and from the beginning, it could be owing only to their negligence in not *searching the scriptures*, or to their perverse intention in searching them. For it appears very evident, that when this is the case, and the sacred writings are either examined without attention, or with an intention grounded in prejudice, and in mere curious speculation, and not in the genuine love of truth, it is not possible to discover the interior and spiritual doctrines therein contained. Thus, the Jews could not discover the doctrine of a future state from the law of Moses, not because it was not delivered in that law; for according to our Lord's interpretation, when Jehovah called himself the *God of Abraham, the God of Isaac,*

and the God of Jacob, he made a plain discovery, and gave a positive declaration of a future life : * and thus again, they could not see that Jesus was the Messiah, although Moses and the prophets bare witness that he was so ; which is another manifest proof, that many weighty truths may be declared in the sacred writings, and yet may not be discovered to man, because he is not in a right spirit to see and to profit by them, according to those words of the Lord, *How is it that ye do not understand my speech ? even because ye do not hear my word.*

And who can pretend to say, that this has not been the case with the weighty doctrine respecting conjugal love ? In the first ages of christianity, it is very plain that holy and spiritual ideas were entertained of the married state ; and though the apostle of the Gentiles seems to have given a preference to the single life, on account of the persecuted state of the church at that time, yet it is manifest he regarded marriage as a sacred union, inasmuch as he compares it with the union subsisting between Christ and the church, † and calls the doctrine, which forbids to marry, a *doctrine of devils*. ‡ In the succeeding ages of the church, there is but too much reason to believe that this *doctrine of devils* began to prevail, according to

* Matt. xxii. 32. † Ephes. v. 30, 31, 32.

‡ 1 Tim. iv. 1, 2, 3.

the apostolic prediction respecting *the latter times*, when, through divers corruptions of the primitive faith and life, under the papal apostacy, a pre-eminence of sanctity was attributed to celibacy above the married state, and, of consequence, the married state was reputed comparatively unsanctified and impure. Hence the extravagant encomiums passed upon the *virgin life*, as understood merely according to the letter, whilst the spiritual meaning of that life was unattended to and unknown, and it was not considered that the true and undefiled *virgins*,* *who follow the Lamb whithersoever he goeth*, are they who maintain a purity of heavenly affections, whether they be men or women, married or unmarried. Hence too, founded upon the same mistaken idea, the no less extravagant institution of *monastic life*, which, howsoever the benevolent eye of charity may be disposed to regard favourably, on account of the pure intention which first gave them birth, must needs be viewed by the enlightened eye of wisdom, as direct contradictions to the dictates both of reason and reve-

* For the true spiritual signification of *virgins*, see a work of the author, entitled the APOCALYPSE REVEALED, No. 620. It should appear that the institutions of monastic life, and the vow of celibacy imposed on the clergy, took their rise from mistaken apprehensions respecting the *virgin life*, grounded in the mere letter of the sacred scriptures, and not in the spiritual or genuine sense thereof.

lation. Hence, lastly, *the injunction of celibacy imposed on the clergy*, implying manifestly a tacit censure of conjugal life, as if it induced some inward defilement inconsistent with the pure service of the altar, and as if the duties of the husband were on that account irreconcilable with the duties of a priest. At the reformation, indeed, this prohibition respecting the clergy, was declared to have no foundation in the doctrine of the sacred scriptures, and marriage appears to have been restored again to at least an equal degree of honour and sanctity with the single state. Still, however, the true interior ground of the spirituality and sanctity of marriage remained unthought of and unknown, and it was reserved for the doctrine of the New Jerusalem to make this important discovery, and thus restore the conjugal state to its proper primæval honor, purity, and pre-eminence amongst the sons of men.

Were this a proper place, it might be shewn why and wherefore there was a peculiar expediency at this time, for a further and more open discovery of the spiritual and eternal ground of conjugal love, as it is manifested in the following work; but as this consideration might lead us too far from our present subject, we shall only observe concerning it, that the discovery seems to be closely connected with all the other doctrines of the New Jerusalem, as declared and made known to the world by our enlightened author, and therefore its

expediency at this time is connected with the expediency of the discovery at this time of those other doctrines. For all those other doctrines, properly considered, appear to be nothing else but expositions and elucidations of the eternal laws of *spiritual marriage* (which is the conjunction of good and truth, or of the LORD and his church) discoverable from the Word of God ; and the doctrine contained in the present volume, appears to be nothing else but an application of those eternal laws of *spiritual marriage* to *natural marriage*, shewing how the latter is grounded in the former, and not only closely connected with it, but also in a measure necessary for its full reception and operation. Whatsoever therefore was the general expediency at this day for the publication of those other doctrines, such must be the particular expediency for the publication of the present doctrine concerning conjugal love. And if, as the author abundantly proves in his other theological writings, the manifestation and publication of those other doctrines was become necessary, in consequence of the laws of *spiritual marriage* being misunderstood and lost sight of, whereby man was in danger of losing all conjunction with the God of heaven, and thus of perishing eternally, it must follow, that the manifestation and publication of the present doctrine is *equally necessary* at this time, and for the same reason, inasmuch as without such an application of the laws of spiritual

marriage to natural marriage, it was impossible they could be received, and become operative in all their heavenly power and fulness.

But it will perhaps be objected, that the doctrine contained in the following pages savours too much of the *sensual principle*, and that to admit of conjugal delights, as forming any part of heavenly blessedness, is to suggest ideas leading to all the dangers and delusions of a *Mahometan paradise*.

It may be answered, if by a Mahometan paradise is to be understood a state of *external* joys, grounded in and corresponding with an *internal* state of pure love and charity in the mind, there cannot possibly be either danger or delusion in the doctrine; for what more just or more improving idea can we form of the heavenly state and kingdom than this, that an *external* delight is experienced therein, answerable in all respects to the *internal* purity and peace of the soul or spirit, and that thus every *inward* principle of good and truth finds its full satisfaction in some outward principles of joy, immediately flowing from and necessarily connected with it?

But if by a Mahometan paradise is meant a mere state of *external* or *sensual* pleasures, unconnected with and independent of *internal* purity, the charge of suggesting ideas leading to the notion of such a paradise, cannot possibly have any weight in regard to the doctrine of the New Jerusalem respecting conjugal delights in the heavenly world. For

it is again and again asserted in that doctrine, that true conjugal love is an *internal* and *spiritual* love, and that true conjugal bliss is an *internal* and *spiritual* bliss, and that neither the love nor the bliss can be really experienced but by a purified and regenerate spirit, and in proportion to the state of its purification and regeneration. Whosoever therefore is led, from this doctrine of the New Jerusalem, to suppose that those delights are merely external and sensual, and that he may be admitted to the enjoyment of them without internal purification, through the pure love of God and of all things connected with God, and by the renouncing all evil principles in himself which are opposite to God, he must be wilfully deceived, and the blame of deception is not to be imputed to the doctrine, but to the perversities of his own spirit.

Moreover, the reasonings contained in the following volume strike directly at the root of all the delusions of a Mahometan paradise, by striking at the root of that *polygamical* love in which they originate, pointing out, in the clearest and most satisfactory manner, both the true nature and quality of that love, and also the true ground and reason why the indulgence of it was permitted to the Jews of old, and is still permitted to the Mahometans, but is absolutely prohibited amongst Christians. Perhaps so complete a confutation of all the principles of polygamy was never before presented to the public; and had the writer of a

late celebrated treatise in defence of those principles been better instructed on the subject, and been taught by the doctrine of the New Jerusalem to distinguish between what is *permitted* and what is *commanded*, or between a law grounded in accommodation to human infirmity, and a law grounded in divine justice and judgment, he would not have exposed himself, as he hath done, to the censure of all serious and thinking men, by mistaking the *permission* for the *will* of the Deity, and by pressing that upon Christians as a salutary practice, which was allowed to the Jews only in consequence of their incapacity to receive the greater purity of the christian law.

Nevertheless, though conjugal delights in the heavenly world are shewn, in the following volume, to originate solely in the pure principles of good and truth manifested in a regenerate mind, it is yet maintained, that these delights are also of an *external* kind at the same time; and that to separate the *external delights* from their *internal blessednesses*, would be in reality to destroy both; inasmuch as both are alike necessary to the existence of either, just as soul is necessary to the existence of body, and body in like manner necessary to the existence of soul.

And here we cannot help adverting to what appears to us a striking feature of distinguishing excellence in all the doctrines of the New Jerusalem, viz. that they apply themselves to and embrace *all*

the principles of man's life universally, and are thus singularly adapted to his nature and constitution as being at the same time a corporeal, natural, political, moral, and spiritual being, an inhabitant of this temporal world, and an inhabitant, at the same time, of the eternal world. Other doctrines have, in this respect, been frequently defective: in applying to one principle of man's life, they have often neglected another: in regarding man as a spiritual being, and as an inhabitant of the eternal world, they have lost sight of his moral, political and natural character, as an inhabitant of this world; or keeping this character in view, they have forgotten that he is spiritual, and intended to inhabit an eternal world. Thus, in some cases, piety has been inculcated at the expence of moral and natural virtue, and in other cases, moral and natural virtue at the expence of piety. False devotees have insisted, that to attain the life of God, it is necessary to destroy the life of the man; whilst careless worldlings have been so intent on cherishing the life of the man, that they have destroyed the life of God. But in the doctrine of the New Jerusalem, one virtue is never thus sacrificed to another, neither is any character or principle of man either forgotten or neglected: it ascends to the highest, and it descends to the lowest: it embraces all, and it tends to form, to establish, to purify and to perfect, by uniting all: it considers man in his highest relation to God and

heaven, and it considers him also in his subordinate relations to his fellowmen and to this world: yea, it descends still lower, and regards him in his lowest relation to himself as a sensual and corporeal being. Every law, every precept, every admonition contained in the sacred scriptures, is regarded thus in a *threefold* view, as pointing to a *threefold* life in man; and it is plainly demonstrated in that doctrine, that to separate one life from the other, or to have respect to one principle or character of man, to the neglect of his other principles and characters, is to neglect and destroy them all; inasmuch as each is alike necessary to the existence and subsistence of the others, and one cannot subsist without the rest.

It would be endless to point out all the cases in which the above observations apply to the doctrines of the New Jerusalem, and evince the superior wisdom and excellency of those doctrines. Suffice it to observe, that in no case do they apply more fitly, than in regard to the following doctrine concerning conjugal love. This love, when presented to view by the light of that doctrine, is exhibited according to the above enlarged scale of virtue, as comprehending every principle and degree of the life of man, from the highest to the lowest, or from the inmost to the outermost. It doth not appertain to the soul *alone*, nor to the mind *alone*, nor yet to the body *alone*, but to the soul, the mind, and the body *conjointly*. In the soul it is

declared to be *spiritual* love, in the mind *rational* love, and in the body *natural* and *corporeal* love. Moreover, as its abode and quality are thus threefold, so also are its joys; and these therefore, according to the principle in which they are manifested, are spiritual, rational, natural, and corporeal; and agreeable to this distinction of their degrees, they have distinct names assigned them, being respectively termed blessednesses, satisfactions, delights, and pleasures. Thus love truly conjugal (which, according to the doctrine of the New Jerusalem, is the love of the sex retraced up to and conjoined with its divine original) communicates its blessing at the same time to the soul, and mind, and body of man, the blessings of *each* principle being considered as necessary to constitute the united happiness of *all*. It is, however, well to be observed, and therefore is continually suggested by the above doctrine, that the delights and pleasures derived from conjugal love in the lower principles of life, which are natural and corporeal, are pure and chaste so far as they are conjoined with and proceed from the satisfactions and blessednesses in the rational and spiritual principles, and therefore, are by no means to be confounded with the mere sensual indulgences of a Mahometan paradise, and still less with the loose and unpurified gratifications of illicit love.

But a more weighty objection against the doctrine of conjugal love, as existing in the spiritual

world, still remains to be considered. It will be urged by some, that this doctrine is contrary to the express letter of holy scripture, where it is written, that *in the resurrection they neither marry, nor are given in marriage*. The author himself was aware of this objection, and has thought proper to give it an answer in n. 42 of the following work, where he shews, that the above words have respect to *spiritual* marriage, which is conjunction with the Lord, and that they are intended to declare, that such conjunction must needs be wrought on earth, otherwise it could not have place after death. This answer, we doubt not, will be perfectly satisfactory to the spiritual and intelligent reader, who has been led to consider the true nature and ground of marriage, and of that love truly conjugal in which marriage, properly so called, originates, according to the doctrine of the New Jerusalem. But as it is not to be expected that every reader will be of this description, it may be expedient, for the satisfaction of such as have not heretofore attended to the subject in this spiritual view, to be more explicit in regard to the above objection.

For this purpose we wish it to be well observed, that in the following work the author ever regards marriage, properly so called, as a *spiritual* bond and union; nor doth he allow any other bond or union to be true and proper marriage. In like manner love truly conjugal is considered by him

as a SPIRITUAL LOVE, nor doth he allow any other but *spiritual* love to be truly conjugal. But according to this idea, nothing can be *spiritual* except what is conjoined with the LORD OF HEAVEN, and the very essence of all spirituality is derived solely from such conjunction. Of consequence, according to the same ideas, there can be no true and proper marriage, and no love truly and properly conjugal, but what is grounded in conjunction with the LORD OF HEAVEN; and wheresoever there is such conjunction, there is the true essential marriage, and the true essential conjugal love; and therefore, whether we speak of marriage, or of conjunction with the LORD OF HEAVEN, it is the same thing, and whether we speak of love truly conjugal, or of that conjunction, it is still the same thing. But conjunction with the LORD OF HEAVEN, it is allowed in the church, can only be effected by *repentance* and *regeneration*; and of course, without repentance and regeneration there can be no true marriage, or true conjugal love; and whether we talk of repenting or of being regenerated, or of marrying and being given in marriage, it is the same thing. Let it be supposed now, that instead of saying, *In the resurrection they neither marry, nor are given in marriage*, our Lord had said, *In the resurrection they neither repent, nor are made regenerate*, (repentance and regeneration being works which cannot be wrought in the other life, unless they are first wrought in

this,) who would have thought it a just or reasonable conclusion from such words to urge, that after death the penitent and regenerate did not live in a penitent and regenerate state? Yet as little of justice and of reason is there in the conclusion, that after death truly married partners do not live in a married state, because the Lord hath said, that *in the resurrection they neither marry, nor are given in marriage.* In short, there is a very wide difference between asserting, that *in the resurrection they neither marry, nor are given in marriage;* and asserting, that *in the resurrection married partners, who are united by love truly conjugal, do not live together in a married state.* The former assertion is an important and eternal truth, declaring, that *hereafter* there can be no conjunction formed with the LORD OF HEAVEN, unless it hath in some measure been wrought in this life; whereas, the latter assertion is to insist, that conjunction with the Lord, and consequent conjunction of minds and bodies, ceases hereafter, which is the same thing as saying, that heaven itself ceases: for what heaven can remain if there be no conjunction with the Lord? And who can suppose it probable, or possible, that the minds of married partners should be conjoined with the Lord in this world, and not be conjoined with him in a future life; or that they should be conjoined with each other in the Lord here, and not be conjoined with each other in the Lord hereafter? It seems plain then, that the above

words of the Lord prove nothing, and were not intended to prove any thing, against married partners living hereafter in the enjoyments of love truly conjugal, but only against the possibility of any one entering into those enjoyments after death, who hath not attained to some degree of initiation into the preparatory love during his abode in this world.

But it will be objected perhaps, that this method of interpreting the sacred scriptures, according to a spiritual sense and meaning, is liable to much uncertainty, and may lead to much delusion, and is besides destructive of their literal sense and interpretation, and therefore ought not to be admitted.

It may be answered, There cannot be any *uncertainty* in such spiritual interpretation, provided it be made according to a *certain* and *fixed* rule, such as is *the doctrine of correspondencies* unfolded by our author: neither can there be *delusion* in it, provided the interior and spiritual sense so discovered, be found to be more edifying, more worthy of God, and more conducive to all the purposes of a holy and good life, than the mere literal sense: and as to *destroying the letter of the Word* by such interpretation, it might with as much reason be urged, that it tends to the destruction of man's *body*, to discover and demonstrate that a *soul* or *spirit* is contained and lives in it.

Further, unless such a spiritual interpretation be admitted, the holy scriptures themselves must of

necessity, in many cases, lead into dangerous errors of opinion and enormities of conduct, which can only be corrected by their genuine or spiritual meaning properly understood. As for example; the Lord saith, *Judge not, and ye shall not be judged*;* but who doth not see the mischievous consequences which would flow from the understanding and practice of these words, according to the *mere* literal and external sense? and who doth not hence see the necessity of correcting that sense by a doctrinal interpretation of the words, agreeable to their genuine and internal sense, according to which they teach, not that it is unlawful to judge the outward words and actions of others, but that it is unlawful to judge their internal or eternal state, because this is known to the Lord alone? So again, the Lord saith, *If any man come to me, and hate not his father and mother, and wife and children, and brethren and sisters, yea, and his own life also, he cannot be my disciple*;† which words, it must be plain to every considerate person, could never be intended to be understood according to the letter, for this would be to make hatred of our nearest relations a necessary qualification for *loving one another*; and therefore we are obliged in this instance also to have recourse to a doctrinal or interior sense, in order to understand the passage in a just and profitable manner. Number-

* Luke vi. 37.

† Luke xiv. 26.

less other passages might be adduced from the sacred scriptures to the same purpose ; but the two above quoted will be sufficient to point out the expediency of interpreting the holy oracles, not merely, in all cases, according to the letter, but according to the doctrine of genuine truth deduced from the letter, whereby it will evidently appear what is the proper sense and signification of *marrying and being given in marriage*, as spoken of by our Lord in the above passage.

We cannot conclude this address without endeavouring, as far as lies in our power, to prevent by previous caution the perversion and abuses of the sacred and salutary doctrines delivered to the world in the following work. With this view we wish to suggest to every reader the great necessity of attending well to the spirit and temper of mind *in which he reads*, if he be desirous of receiving any benefit from his reading. We wish to apprise him, that without such attention he may do himself a real mischief, by converting what *should have been for his wealth into an occasion of falling*. We wish to intimate also, that in proportion as any book abounds with genuine truth, in the same proportion it may be hurtful, and therefore is dangerous to those who are not in a disposition to receive such truth ; for as a very bad book may in some cases do good, by exciting opposition to the principles it contains ; so a very good book may in some cases do harm, by exciting opposition to its principles.

Lastly, we wish to impress deeply on the conviction of the reader, that if the state of his mind be merely natural, and if the ends of the life which he has proposed to himself be also confined to nature; if he hath never yet tasted the satisfaction arising from more elevated affection and thought, and hath no inclination to taste it; if he is content to think of marriage as a mere earthly and temporal connection of bodies, and is unwilling to hear of it as an heavenly and eternal union of spirits; if his views of conjugal delights be merely sensual, and he cannot bear to be told of those delights being spiritual also; if he regards the sex and the love of the sex as designed for no other end or use than the continuation of the species, and is disposed to shut his ears against their ends and uses in the Lord's kingdom both here and hereafter; if, in short, he hath never experienced in himself any desire to rise out of the unclean and adulterous state of his own natural concupiscencies, that so he may attain unto the pure marriage of the eternal principles of heavenly good and truth in his own mind and life, by conjunction with the SAVIOUR GOD, in whom they originate; if such be the ruling spirit and temper of his mind, he is not yet in a state to receive any benefit from the following work, and therefore we would earnestly intreat him, in this case, not to open a single page of it, lest he should read to his hurt.

But, on the other hand, if his mind hath been

brought to a sense and seeking of that which is above nature, and is desirous of attaining conjunction therewith ; if he begins to be dissatisfied with mere *natural delights*, and is labouring to conjoin them with their *spiritual blessednesses* ; if he has the courage, as well as the inclination, to retrace his affections upwards to their great origin, and to discover and confess in himself the primary divine source of his life and loves ; if he is hence in a disposition to regard marriage as a celestial bond, and the love of the sex as a celestial love, and is glad so to regard them ; if he finds a happiness in thinking that the truly conjugal tie is eternal, and that thus *what is bound on earth is bound in heaven* ; if he takes a satisfaction in looking at the sex, not as a natural *help* only, but also as a spiritual one, and is willing to view them thus as the *daughters of God* as well as the *daughters of men* ; if, in short, from seeing and confessing the filthy and miserable state of his mere natural loves, he finds an internal desire kindled to ascend to those spiritual and eternal purities which are from the GOD OF PURITY, and to attain conjunction therewith in the heavenly marriage ;—if such be his ruling temper and spirit, we then beg leave earnestly to recommend to his perusal the following pages, under the full persuasion that they will be made profitable to him, by being instrumental, through the blessing of the divine providence of the LORD, in introducing him finally to *the marriage of the Lamb*.

And it is our sincere and earnest prayer, that every reader may be of this latter description ; and that reading from an earnest desire to perfect the state of his heart and life before the great and holy God, rather than from a vain and inquisitive spirit of curiosity, or the more vain and more dangerous spirit of levity and ridicule, he may avoid all the mischiefs arising from the perversion of sacred things, and may experience all that blessing which the work before him, properly understood, and diligently practised, is manifestly calculated to communicate to the upright and sincere. For we think it impossible that any should peruse the following pages with serious and humble minds, and regulate their lives thereby, but they will find their hearts more inflamed with the pure love of God and man, their understandings more enlightened with the light of pure wisdom, and their actions more agreeable to the spirit and order of that heaven, into which none can enter but the subjects of true marriage, because to enter into heaven and to enter into true marriage are one and the same thing.

If the reader be acquainted with the other theological writings of our author, and if his mind be at the same time duly affected with the important truths which they contain, he will rejoice to see a further confirmation and elucidation of those truths in their application to the subject of the following work. He will rejoice further in beholding many

new and sublime truths opened to his view, whereby he will be led to prostrate himself in more humble and devout adoration before their divine fountain, his HOLY GOD AND SAVIOUR: and observing the united tendencies of all the doctrines of the *New Jerusalem*, to dissipate the false and evil principles of a perverted faith and a corrupt life, and to restore amongst men the pure and heavenly principles of genuine good and truth, and especially to reinstate conjugal love in its original purity, spirituality, and blessedness, he will give unceasing thanks to the FATHER OF ETERNITY, for thus having again visited his offspring in his fatherly mercy, and by opening to them afresh the pure doctrines of his holy word, laid the foundations of that glorious city which he had predicted, and of which it is written, *Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.**

But if, on the other hand, the reader of the present work be a stranger as yet to the other theological writings of our author, we trust he will make all favourable allowances for what may appear to him at first sight new ideas, and peculiarities of thought and expression, and that he will not be disposed to reject an instructive book merely on account of the novelty of some sentiments contained in it ;

* Rev. xxi. 3.

whilst we cannot but observe, that the leading and essential doctrine asserted in it is *not new*, but is as old as creation, and that it is new only as to its manner and matter of elucidation and confirmation. We wish also to intimate to him, that he must needs read to much disadvantage, for want of a previous acquaintance with the other doctrines delivered by the author in his other works, and to which he occasionally alludes and refers in the present work. Nevertheless, we trust, that if he be a lover of truth for its own sake, he will discover enough in the following pages to excite in him a desire to discover more, and will not rest till he has formed an intimate acquaintance with the other doctrines of the New Jerusalem, as they stand declared to mankind in the other various and highly valuable treatises of the enlightened author. And let him not deem it presumptuous when we venture to assure him, that the more he compares one work of the author with another, and one doctrine with another, the more he will be struck with their wonderful harmony and consistency, and will be surprized to observe how one confirms and establishes another, and how they all cohere together in such beautiful order, and from this order derive so much firmness and stability, that as in one case they may be compared to *Jerusalem built as a city which is compact together*,* so in the

* Psalm cxxii. 3.

other they may be compared to *Mount Zion, which cannot be removed, but abideth for ever.**

It now only remains that we make a few observations in regard to the *English translation*.

It has been our principal endeavour to search out the real sense of the original, and when we have discovered it, to express it in the plainest and most intelligible manner possible, avoiding as far as may be, the introducing any new idea which is not in exact agreement with the author's.

Some readers may perhaps be of opinion, that the translation, on this account, is too literal, and that we ought to have taken greater liberty both with the author's matter, and manner of expressing himself; but we could not be satisfied with using greater diffuseness, especially when we recollected that the present work is in a degree of connection with all the other theological works of the author, and that for this reason it was absolutely necessary to confine ourselves, not only to the author's precise ideas, but also to the use of such expressions as had been usually adopted in the other English translations, lest by introducing a confusion of language, the sense also might become confused.

It has been suggested to us by some, for whose judgment we entertain the highest respect, that

* Psalm cxxv. 1.

we ought to attend to particular *delicacy* in the manner of expressing certain passages and terms which the nature of the subject made it necessary to introduce in the course of the work, that so the chaste eye and ear might be offended as little as possible. We wish to observe, that we have endeavoured to pay every attention to this suggestion; yet not so as to sacrifice sense to delicacy, it appearing to us, that whatever regard is due to the reader's feelings, a greater regard is due to the author's meaning, and the reader's understanding.

At the suggestion of several persons, who are interested in the general reception and right understanding of the following work, a *Glossary* has been drawn up, and appended to the translation, containing an explanation of several terms which it was necessary to adopt, and which yet might not possibly be intelligible to every reader without such explanation: and it is hoped, that as by this means a needless multiplication of notes will be prevented, so it will tend also greatly to facilitate the readers apprehension of the meaning of several terms peculiar to the author, not only as they occur in the present work, but also in his other theological treatises already published in the English language.

Commending the reader to the divine blessing and guidance, and sincerely praying that he may

derive every possible benefit from the perusal of the following work, and that it may prove instrumental in introducing him into a pure order of celestial life and intelligence, by administering clear and distinct views of heavenly life and knowledge,

We remain, &c. &c.

THE TRANSLATOR.

THE
DELIGHTS OF WISDOM
CONCERNING
CONJUGIAL LOVE.

PRELIMINARY CONSIDERATIONS *concerning the*
JOYS of HEAVEN, *and concerning* NUPTIALS
there.

1. “ I AM aware that many who read the follow-
“ ing relation, and the memorable relations annexed
“ to the chapters, will believe that they are fictions
“ of the imagination ; but I protest in truth that
“ they are not fictions, but were truly done and
“ seen ; not seen in any state of the mind asleep,
“ but in a state of full wakefulness ; for it hath
“ pleased the Lord to manifest himself to me, and
“ to send me to teach the things relating to the
“ New Church, which is meant by the NEW
“ JERUSALEM in the Revelation ; for which pur-
“ pose he hath opened the interiors of my mind
“ and spirit, by virtue of which privilege it hath
“ been granted me to be in the spiritual world
“ with angels, and at the same time in the natural

“ world with men, and this now for twenty-five
“ years.”

2. On a time (*a*) there appeared to me an angel flying beneath the eastern heaven, with a trumpet in his hand, which he held to his mouth, and sounded towards the north, towards the west, and towards the south: he was cloathed in a loose flowing robe, which waved behind him as he flew along, and was girded about the waist with a close garment, that shone like fire, and glittered with carbuncles and sapphires; he flew with his head downwards, and lighted gently on the earth, adjoining to that where I was standing; as soon as he touched the earth with his feet, he stood erect,

(*a*) The reader is earnestly requested, for his own sake, to peruse this memorable relation with attention and seriousness. Its contents are truly interesting to every one who is a candidate for eternal blessedness, as they tend to shew, in the clearest and most convincing manner, wherein the essence of that blessedness consisteth, and what must be the necessary preparation in order to partake thereof. The notion of an immediate mercy on God's part, as being alone sufficient to qualify the soul for heavenly bliss, without any previous preparation in the way of repentance and regeneration on the part of the soul, hath long deluded, and, it is to be feared, destroyed many christians. In opposition to such a false and fatal notion, our author here shews by many examples, as well as by much deep and sound reasoning, that the bliss of heaven, with such subjects as are unprepared to receive it, is so far from being any bliss to them, that it causeth in them the most dreadful sensations of pain and agony, by reason of the opposition existing between their internals and the essence of that bliss.

and walked, and seeing me at that instant he directed his steps towards me; I was in the spirit, and was standing in that state on a little eminence in the southern quarter of the spiritual world; and when he was come near enough, I asked him his errand, telling him that I had heard the sound of his trumpet, and had observed his descent through the air. He replied, My commission is to call together such of the inhabitants of this part of the spiritual world, as have come hither from the various kingdoms of christendom, and have been most distinguished for their learning, their ingenuity, and the fame of their wisdom, to assemble themselves on this little eminence where thou now standest, and declare the real thoughts of their hearts, as to what they had conceived, understood, and by inward perception felt, whilst they were in the natural world, concerning HEAVENLY JOY, and ETERNAL HAPPINESS, This is the purport of my commission, and the cause of it is, because several who have lately come from the natural world, and have been admitted into our heavenly society which is in the east, have informed us, that not a single person throughout the whole christian world is acquainted with the true nature of heavenly joy and eternal happiness, consequently, that not a single person is acquainted with the true nature of heaven: this information greatly surprised my brethren and companions, and they said to me, Go thou down, call together and assemble those

who are most eminent for wisdom in the world of spirits, (where all men are first collected after their departure out of the natural world,) to the intent, that we may know of a certainty, from the confession of more than one, whether it be true that such thick darkness, or dark ignorance, concerning a future life, hath overspread the people called christians. The angel then said to me, Wait awhile, and thou wilt see several companies of wise ones flocking together unto this place, and the Lord will prepare for them a house of assembly. I waited, and lo! in the space of half an hour, I saw two companies from the north, two from the west, and two from the south, and as they came near, they were introduced by the angel who blew the trumpet, into the house of assembly prepared for them, where they took their places in order, according to the quarter from whence they came. There were six troops or companies, and a seventh from the east, which, by reason of its superior light, was not visible to the rest. When they were all assembled, the angel opened to them the reason of their assembly, desiring that each company in order would declare their sentiments concerning HEAVENLY JOY, and ETERNAL HAPPINESS. Then each company gathered themselves together in a ring, with their faces turned one towards another, that they might recall and examine the subject, according to the ideas which they had entertained about it in the natural world, and after examina-

tion and deliberation might declare their sentiments.

3. After some deliberation, the FIRST COMPANY, which was from the north, declared their opinion, that heavenly joy and eternal happiness are one with the very life of heaven; insomuch that whosoever entereth into heaven, entereth, in regard to life, into its festivities, just as a person admitted to a marriage entereth into all the entertainments of a marriage. Is not heaven, they argued, before our eyes in a particular distinct place above us? and are there not in that place satisfactions upon satisfactions, and pleasures upon pleasures? When a man therefore is admitted into heaven, he is admitted also into the full enjoyment of all these satisfactions and pleasures, both as to mental perception and bodily sensation; of course heavenly happiness, which is also eternal happiness, consisteth solely in being introduced and admitted into heaven, which introduction and admission depend purely on the divine mercy and favour.—They ended, and the OTHER COMPANY from the north, according to the measure of wisdom with which they were endowed, next declared their sentiments in the following words: Heavenly joy and eternal happiness consist solely in the enjoyment of the company of angels, and in holding most sweet discourse and conversation with them, in consequence whereof the countenance is kept continually expanded with joy, and

the smiles of mirth and pleasure, arising from the witty and entertaining discourse, are for ever spread over the faces of the company ; what else can constitute heavenly joys, but the variations of such pleasures to all eternity ?—The **THIRD COMPANY**, which was the first of the wise ones from the western quarter, next declared their sentiments according to the ideas which flowed from their affections : What else, said they, doth heavenly joy and eternal happiness consist in, but to sit down and feast with Abraham, Isaac, and Jacob, at whose tables there will be an abundance of rich and delicate food, with the finest and most generous wines, which will be succeeded by sports and dances of virgins and young men, to the tunes of various instruments of music, enlivened with the most melodious singing of sweet songs ; the evening to conclude with public exhibitions, wherein different characters will be represented, and this again to be followed by feasting, and so on to all eternity ?—When they had ended, the **FOURTH COMPANY**, which was the second from the western quarter, declared their sentiments to the following purpose : We have entertained, said they, many ideas concerning heavenly joy and eternal happiness, and we have examined a variety of joys, and compared one with another, and have at length come to this conclusion, that heavenly joys are paradisiacal joys ; for what is heaven but a paradise extended from the east to the west, and

from the south to the north, wherein are trees laden with fruits, and all kinds of beautiful flowers, and in the midst whereof is the magnificent tree of life, round which the blessed will take their seats, and feed on fruits most delicious to the taste, being adorned with garlands of flowers of the sweetest perfume? In this paradise there will be a perpetual spring, by means whereof the fruits and flowers will be renewed every day with an infinite variety, and by their continual growth and freshness, added to the vernal temperature of the atmosphere, the souls of the blessed will be daily fitted to receive and taste new joys, till they shall finally be restored to their primitive state, in which Adam and his wife were created, and thus recover their paradise, which since their time hath been transplanted from earth to heaven.—The FIFTH COMPANY, which was the first of the ingenious spirits from the southern quarter, next delivered their opinion: Heavenly joys and eternal happiness, said they, consist solely in exalted power and dignity, and abundance of treasures, joined with more than princely magnificence and splendour: that the joys of heaven, and their continual fruition, consist in these things, is plain to us from the examples of such persons as enjoyed them in the former world; and also from this circumstance, that the blessed in heaven are to reign with the Lord, and to become kings and princes, inasmuch as they are the sons of him, who is King of

kings, and Lord of lords, and that they are to sit on thrones, and be ministered unto by angels : moreover, the magnificence of heaven is plainly made known to us by the description given of the New Jerusalem, wherein is represented the glory of heaven, that it is to have gates, each of which will consist of a single pearl, and streets of pure gold, and a wall with foundations of precious stones ; consequently, every one who is received into heaven shall have a palace of his own to live in, glittering with diamonds and gold, and shall enjoy dignity and dominion, each according to his quality and station : and whereas we find by experience, that the joys arising from such things are natural, and as it were innate in us, and since the promises of God cannot fail, therefore we conclude that the most happy state of heavenly life can be derived from no other source than this.—After this, the SIXTH COMPANY, which was the second from the southern quarter, with a loud voice spake as follows : The joy of heaven and its eternal happiness consist solely in the perpetual glorification of God, in a never-ceasing festival of praise and thanksgiving, and in the blessedness of divine worship heightened with singing and melody, whereby the heart is kept in a constant state of elevation towards God, under a full persuasion that he accepteth its prayers and praises, on account of the divine magnificence and blessedness derived to him from such things. Some of the

company added further, that this glorification would be attended with magnificent illuminations, and with most fragrant incense, and with processions of great pomp, preceded by a high priest, with a great trumpet, who would be followed by primates and officers of various orders, with men carrying palms, and women with golden images in their hands.

4. The SEVENTH COMPANY, which was invisible to the rest by reason of its superior light, came from the east of heaven, and consisted of angels of the same society with the angel who sounded the trumpet: they, when they heard in their heaven, that not a single person throughout the christian world was acquainted with the true nature of heavenly joy, and eternal happiness, said one to another, Surely this cannot be true; it is impossible that such thick darkness and stupor of mind should prevail amongst christians; let us also go down and hear whether it be true, for if it be so, it is indeed a prodigy. Then those angels said to the angel who sounded the trumpet, Thou knowest that every man (*homo*) who had desired heaven, and had formed conceptions in his mind about its happiness, is introduced after death into that particular happiness which he had framed in his imagination; and when he experienceth what such happiness is, that it is only according to the vain imaginary delusions of his own fancy, he is then led out of error, and instructed in the truth;

this is the case with most of them in the world of spirits, who in the former life have meditated about heaven, and from their notions of its happiness have conceived a desire to be admitted therein. On hearing these words, the angel who had the trumpet said to the six companies that were assembled, Follow me, and I will introduce you into your respective joys, and thereby into heaven.

5. When the angel had thus spoken, he went out before them, and he was first attended by the company who were of opinion, that the joys of heaven consisted solely in pleasant associations, and entertaining discourse ; these the angel introduced to an assembly of spirits in the northern quarter, who, during their abode in the former world, had entertained the same ideas of the joys of heaven. There was in the place a large and spacious house, wherein all these spirits were gathered together ; in the house were more than fifty different apartments, allotted to different kinds and subjects of conversation ; in some of these apartments they conversed about such matters as they had heard, or observed, in the public places of resort, and in the streets of the city ; in others the discourse turned upon the various beauties and loveliness of the fair sex, with a mixture of much wit and humour, whereby the countenances of all present were expanded with a smile of mirth and pleasantry ; in other apartments they discoursed on news, relating to the court, to public ministers,

to state-policy, and to various matters which had transpired from privy councils, interspersing therewith many conjectures and reasonings of their own concerning the issues of such councils; in other apartments again they conversed about trade and merchandise; in others about subjects of literature; in others about points of civil prudence and the œconomy of human life; in others about affairs relating to the church, its sects, different establishments, &c. By permission it was granted me to enter into and look about the house, and I saw people running in haste from one apartment to another, seeking out such company as was most suited to their own tempers and inclinations; and in the different parties I could distinguish three different kinds of persons, some panting as it were to converse, some eager to ask questions, and some greedy to devour what was said. The house had four doors, on every side one, and I observed several leaving their respective companies with a great desire to get out of the house; I followed some of them to the east door, where I saw several sitting with great marks of dejection in their faces, and on my enquiring into the cause of their trouble, they replied, The doors of this house are kept shut against all persons who would go out, and this is the third day since we entered in, to be entertained according to our desire with company and conversation, and now we are grown so weary with continual discoursing, that we can

scarce bear to hear the sound of a human voice ; wherefore through mere irksomeness we have betaken ourselves hither to the door in hopes of getting out, but on our knocking to have it opened, we were told, That the doors of this house were never opened to let any out, but only to let them in, and that we must stay here and enjoy the delights of heaven ; from which information we collect, that we are to continue here to all eternity, and this is the cause of our sorrow and dejection of spirits. Then the angel addressed them in the following words : These things, in which you imagined the true joys of heaven to consist, prove, you find, the destruction of all happiness, inasmuch as they do not of themselves constitute true celestial joys, but are only as it were accessory thereto. In what then, said they to the angel, do true celestial joys consist ? The angel replied briefly, In the delight of doing something useful and profitable to ourselves and others, which delight deriveth its essence from love, and its existence from wisdom ; it is this delight of being usefully employed, originating in love, and operative by wisdom, which constitutes the very soul and life of heavenly joys. In the heavens there are frequent occasions of friendly intercourse and conversation, whereby the minds (*mentes*) of the angels are exhilarated, their minds (*animi*) entertained, their bosoms delighted, and their bodies refreshed ; but such occasions do not occur, till

they have fulfilled their appointed uses in the discharge of their respective businesses and functions; it is from this fulfilling of uses that all their gladnesses and entertainments derive soul and life, and if this soul and life be taken away, other accessory joys do shortly become no joys, exciting first of all indiffence, then disgust, and lastly sorrow and anxiety. — As the angel ended, the door was thrown open, and they who sat near burst out in haste, and went home to their respective labours and employments, and so found relief and refreshment to their spirits.

6. After this the angel addressed himself to those, who fancied that the joys of heaven and eternal happiness consisted in feasting with Abraham, Isaac, and Jacob, succeeded by sports and public exhibitions, in continual return one after another; and he said to them, Follow me, and I will introduce you into the possession of your fancied enjoyments: and immediately he led them through a grove into a plain covered with planks, on which were set tables, whereof fifteen were on one side, and fifteen on the other; and they asked, What is the meaning of so many tables? and the angel replied, The first table is for Abraham, the second for Isaac, and the third for Jacob, and the rest in order for the twelve apostles; on the other side are the same number of tables for their wives; the three first tables are for Sarah Abraham's wife, for Rebecca the wife of Isaac, and for Leah and Rachel the wives

of Jacob, and the other twelve are for the wives of the twelve apostles. They had not waited long before the tables appeared covered with dishes, between which, at stated distances, were ornaments of small pyramids laden with sweet-meats. The guests stood round the tables in expectation of seeing their respective presidents, who soon appeared to enter according to the order of presidency, beginning with Abraham, and ending with the last of the apostles; and presently each president, taking his place at the head of his own table, reclined on a couch, and then invited the by-standers to take their places also each on his couch; accordingly the men sat down with the patriarchs and apostles, and the women with their wives, and they ate and drank with much festivity, attended with a venerable decorum. When the repast was ended, the patriarchs and apostles retired, and then were introduced various sports and dances of virgins and young men, succeeded by shews and exhibitions: at the conclusion of these entertainments they were again invited to feasting, but with this particular restriction, that on the first day they should eat with Abraham, on the second with Isaac, on the third with Jacob, on the fourth with Peter, on the fifth with James, on the sixth with John, on the seventh with Paul, and with the rest in order till the fifteenth day, when their festivity should be renewed again in like order, only changing their seats to all eternity. After

this the angel called together the company which had attended him, and said to them, All those whom you have observed at the several tables, had formed to themselves the same imaginary ideas as yourselves, respecting the joys of heaven and eternal happiness, and it is with intent to shew them the vanity of such imaginations, and to deliver them from such false conceits, that the festive representations ye have just now seen were appointed and permitted by the Lord. Those dignified characters, who presided at each table, were not the real persons they appeared to be, but were old people in feigned characters, many of them husbandmen and peasants, who wearing long beards, and by reason of their wealth becoming exceedingly proud and arrogant, were easily induced to imagine they were those old patriarchs and apostles. But follow me to the ways that lead from this place of festivity; and they followed, and observed to the number of fifty or more on each side the passage, surfeited with the load of meat which lay on their stomachs, and wishing above all things to return to their domestic employments, their professions, trades, and handicraft works; but many of them were detained by the keepers of the grove, who questioned them concerning the days they had feasted, and whether they had as yet taken their turns with Peter and Paul, representing to them the shame and indecency of departing till they had paid equal respect unto all the apostles; but

the general reply was, We are surfeited with our entertainment; our food is become insipid to us; we have lost all relish for it, and the very sight of it is loathsome to us; after so many days and nights spent in such repasts of luxury, we can endure no longer, and we earnestly request leave to depart. Then the keepers dismissed them, and they made all possible haste to their respective homes. After this the angel called together the company that attended him, and as they went along, gave the following information respecting heaven: There are in heaven, said he, as in the world, both meats and drinks, both feasts and repasts, and at the tables of the great there is a variety of the most exquisite food, and all kinds of rich dainties, wherewith the mind (*animus*) is exhilarated and refreshed; there are besides sports and public exhibitions, concerts of music, vocal and instrumental, and all these things in the highest perfection; these things are even designed as matter of joy to them, but not as matter of true happiness; for true happiness is distinct from external joys, and ought to be in them as an inward principle, and thereby to flow from them; this principle of inward happiness insinuating itself into, and abiding in external joys, is necessary to give them their proper relish, and make them joys; it enricheth them, and preventeth their becoming loathsome and disgusting; and this principle of true happiness is derived to every angel from the

use he promoteth in his function or employment. There is a certain latent vein in the will-affection of every angel, which attracteth his mind to the execution of some purpose or other, wherein his mind findeth itself in tranquillity, and is satisfied; this tranquillity and satisfaction form a state of mind capable of receiving the love of uses from the Lord, and it is in the reception of this love that the true heavenly happiness consisteth, which is the life of the joys mentioned above. Heavenly food in its essence is nothing else but love, wisdom, and use united together, that is, use effected by wisdom and derived from love; wherefore food for the body is given to every one in heaven according to the use which he promoteth; plentiful and magnificent food to those who promote eminent uses; moderate, but of an exquisite relish, to those who promote uses of a middle degree; and ordinary to such as live in the promotion of ordinary uses; but none at all to the indolent and slothful.

7. After this the angel called to him the company of wise ones, so named, who supposed heavenly joys, and the eternal happiness thence derived, to consist in exalted power and dominion, with the possession of abundant treasures, attended with more than princely splendour and magnificence; and who had been betrayed into this supposition by what is written in the word, that they should be kings and princes, and should reign for

ever with Christ, and should be ministered unto by angels, with many other expressions of a like nature. Follow me, said the angel to them, and I will introduce you to your joys; so he led them into a portico constructed of pillars and pyramids; to the front there was a low porch, through which lay the entrance into the portico; through this porch he introduced them, and lo! there appeared to be about twenty people assembled therein; after waiting some time, they were accosted by a certain person who had the garb and appearance of an angel, and who said to them, The way to heaven is through this portico; wait awhile and prepare yourselves, for the elder among you are to be kings and the younger princes. As he spake, there appeared near each pillar a throne, and on each throne a silken robe, and on each robe a sceptre and crown; and near each pyramid there appeared a seat raised three feet from the ground, and upon each seat a chain with links of gold, and the ensigns of the order of knighthood bound together at each end with rings of diamonds. After this was heard the following voice, Go now and put on your robes of royalty, and be seated, and wait awhile: and instantly the elder ran to the thrones, and the younger to the seats, and they put on their robes, and were seated; but lo! there immediately appeared a mist rising from below, which, communicating its influences to them that sat on the thrones, and on the seats, caused them instantly

to assume airs of authority, and to swell with their new greatness, and to be persuaded in good earnest that they were kings and princes; that mist was an exhalation from the phantasy or imagination with which their minds were possessed; and behold! several young pages presented themselves on a sudden, as if they came on wings from heaven, and two of them stood in waiting behind every throne, and behind every seat; and presently proclamation was made by an hearld to the kings and princes, in the following words, Wait a little while longer; your palaces in heaven are making ready for you; your courtiers and guards will soon attend to introduce you. Then they waited, and waited in anxious expectation, till their spirits were exhausted, and they grew weary with desire. After the space of three hours the heaven above them was seen to open, and the angels looked down in pity upon them, and said, Why sit ye in this state of infatuation, assuming characters which do not belong to you? they have made a mock of you, and have changed you from men into mere images, by reason of the imagination which hath possessed you, that ye should reign with Christ as kings and princes, and that angels should minister unto you: have you forgotten the Lord's words, that whosoever would be greatest in the kingdom of heaven must be least of all, and servant of all? Learn then what is meant by being kings and princes, and reigning with Christ,

that it is to promote uses from a principle of love and wisdom; for the kingdom of Christ, which is heaven, is a kingdom of uses, inasmuch as the Lord loveth every one, and is desirous to do good to every one, and good is the same thing as use; and whereas the Lord promoteth good or use by the mediation of his angels in heaven, and of men on earth, therefore to such as faithfully promote uses, he communicateth the love thereof, and its reward, which, being an internal blessedness, is the true happiness of eternity. There are in the heavens, as there are on the earths, distinctions of dignity and pre-eminence, with abundance of the richest treasures; for there are governments and forms of government, and consequently there is a variety of ranks and orders, of greater and lesser power and authority; they also of the highest rank have courts and palaces to live in, which for splendour and magnificence exceed every thing that the kings and princes of the earth can boast of, and they derive honour and glory from the multitude and magnificence of their courtiers, ministers, and attendants; but then these persons of high rank are chosen out of such, whose heartfelt delight consisteth in promoting the public good, and who are only externally pleased with the distinctions of dignity for the sake of order and obedience; and forasmuch as the public good requireth, that every individual, as being a member of the common body, should be an instrument

of use in the society to which he belongeth, which use is from the Lord, and is effected by angels and men as of themselves, it is plain that this is meant by reigning with Christ. As soon as the angels had ended these words, the deluded kings and princes descended from their thrones, and from their seats, and cast away their sceptres, their crowns, and their robes; and the mist was dispersed, which contained the *aura* of phantasy, and a bright cloud encompassed them, which contained the *aura* of wisdom, and thus they were presently restored to soberness of mind and understanding.

8. After this the angel returned to the house of assembly, and called to him those, who had conceived the joys of heaven and eternal happiness to consist in paradisiacal delights: Follow me, said he, and I will introduce you into your paradisiacal heaven, that ye may enter upon the fruition of your eternal happiness: immediately he introduced them through a high gate, formed of the boughs of the finest trees artfully interwoven with each other; after their admission he conducted them through a variety of winding paths in different directions; the place was a real paradise on the confines of heaven, intended for the reception of such, as during their abode on earth had fancied the whole heaven to be a single paradise, because it is so called, and had been led to conceive, that after death would ensue a perfect rest from all

kinds of labour, which rest would consist in one continual feast of pleasures, such as walking on roses, and drinking the most exquisite wines; and rejoicing in continual mirth and festivity; which kind of life, they supposed, could no where be enjoyed but in a celestial paradise. As they followed the angel they saw a great number of old and young, of both sexes, sitting by three and ten in a company on banks of roses, wreathing garlands to adorn the heads of the old men, the arms of the young, and the bosoms of the children; others were pressing the juice out of grapes, cherries, and mulberries; which they collected in cups, and then drank with much festivity; others were delighting themselves with the fragrant smells that exhaled far and wide from the flowers, fruits, and odoriferous leaves of a variety of plants; others were singing most melodious songs, to the great entertainment of the hearers; others were sitting by the sides of fountains, and directing the bubbling streams into various forms and channels; others were walking, and amusing one another with witty and pleasant conversation; others were retiring into shady arbours to repose on beds and couches; besides a variety of other paradisiacal entertainments. After observing these things, the angel led his companions through various winding paths, till he brought them at length to a most beautiful grove of roses, surrounded with olive, orange, and citron trees; here they found

many persons sitting in a disconsolate posture, with their heads reclining on their hands, and expressing all the signs of sorrow and discontent. The companions of the angel accosted them, and enquired into the cause of their grief. They replied, This is the seventh day since we came into this paradise; on our first admission we seemed to ourselves to be elevated into heaven, and introduced into a sensibility of its inmost joys; but after three days our pleasures began to pall on the appetite, and the relish thereof was lost, till we became at last insensible to their taste, and found them to have lost the power of pleasing; our imaginary joys being thus annihilated, we were afraid of losing with them all the satisfactions of life, and we began to entertain doubts about eternal happiness, whether or no any such thing existeth; after this we wandered through a variety of paths and passages in search of the gate at which we were admitted, but our wandering was in vain; for on inquiring the way thereto, of some persons we met with, they informed us, that it was impossible to find the gate, inasmuch as this paradisiacal garden is a spacious labyrinth of such a nature, that whosoever wishes to get out, enters further and further into it; wherefore ye must of necessity remain here to eternity, being now in the middle of the garden, where all delights are centered. They further said to the companions of the angel, We have now sat in this place for a

day and a half, and because we now despair of ever finding our way out, therefore we have sat us down to rest on this bank of roses, where we view around us olive trees, vines, orange and citron trees, in great abundance; but the longer we view, so much the more our eyes are wearied with seeing, our noses with smelling, and our palates with tasting; and this is the cause of that sadness and sorrow in which you now behold us. On hearing this relation, the attendant angel said to them, This paradisiacal labyrinth is truly an entrance into heaven; I know the way that leadeth out of it, and if you will follow me, I will shew it you. He had no sooner uttered these words than they rose from the ground, and embracing the angel, they attended him together with his companions; and the angel, as they went along, instructed them concerning the true nature of heavenly joy, and eternal happiness thence derived: They consist not, said he, in external paradisiacal delights, unless they are attended also with internal paradisiacal delights; external paradisiacal delights reach only the senses of the body, but internal paradisiacal delights reach the affections of the soul, and if the former be without the latter, they are void of all heavenly life, inasmuch as they have no soul or spirit in them; and every delight without its corresponding soul or spirit doth continually grow more languid and faint, fatiguing the mind more than labour. There are in every

part of heaven paradisiacal gardens, in which the angels find much joy, and so far as it is attended with a delight of the soul, so far the joy is real and true. Hereupon they all asked, What is the delight of the soul, and whence is it derived? The angel replied, The delight of the soul is derived from love and wisdom proceeding from the Lord ; and whereas love is an operative principle, and is operative by wisdom, therefore they are both fixed together in the effect of such operation, which effect is use : the delight arising from such use entereth into the soul by influx from the Lord, and descendeth through the superior and inferior parts of the mind into all the senses of the body, and in them is complete and full, becoming hereby a true joy, and partaking of an eternal nature from the eternal fountain whence it proceedeth. Ye have just now seen a paradisiacal garden, and I do vouch it for a truth, that there is not a single thing therein, not even the smallest leaf, which doth not exist by virtue of the marriage-union of love and wisdom in use ; whereof if man be in this marriage-union, he is then in a celestial paradise, and of consequence in heaven.

9. After this, the conducting angel returned to the house of assembly, and addressed himself to those, who had persuaded themselves that heavenly joy and eternal happiness consist in a perpetual glorification of God, and one continued festival of prayer and praise to all eternity, in consequence

of a belief they had entertained that they should then see God, and because the life of heaven as originating in the worship of God is called a perpetual sabbath. Follow me, said the angel to them, and I will introduce you to your joy : so he conducted them into a little city, in the midst of which was a temple, and all the houses whereof were supposed to be consecrated. In that city they observed a great concourse of people flocking together from all parts of the neighbouring country, and amongst them a number of priests, who received and saluted them on their arrival, and led them by the hand to the gates of the temple, and from thence into some consecrated buildings about the temple, where they initiated them into the perpetual worship of God ; telling them that that city was a place of introduction to heaven, and that the temple therein was an entrance to a most spacious and magnificent temple in heaven, where the angels glorify God by prayers and praises to all eternity ; it is ordained, said they, both here and in heaven, that ye are first to enter into the temple, and remain there for three days and three nights, and after this initiation ye are to enter into the houses of the city, which are so many buildings consecrated by us to divine worship, and in every house join in a communion of prayers, praises, and repetition of holy things with the congregation there assembled ; ye are to take heed also that nothing but pious, holy, and

religious subjects enter into your thoughts, or make a part of your conversation. After this the angel introduced his companions into the temple, which they found filled and crowded with many persons, who on earth had lived in exalted stations, and with many likewise of an inferior class; there were guards also stationed at the doors to prevent any from departing until they had completed their stay of three days and three nights. Then said the angel, To-day is the second day since the present congregation entered into the temple; attend to and examine them, and ye will see their manner of glorifying God. Then they examined them, and observed several fast asleep, and those who were awake yawning and listless; many of them, in consequence of the continual elevation of their thoughts to God, without any relapse into the inferior concerns of the body, seemed as if their faces were moved out from their bodies; several again had a wild and raving look with their eyes, by reason of their long abstraction from visible objects; in short, every one seemed in great pain, and to express great weariness of spirits, which shewed itself in a violent aversion to what they heard from the pulpit, so that they cried out to the preacher to end his discourse, for that their ears were stunned, they could not understand a single word that was spoken, and the very sound of his voice was become painful: then instantly they all left their seats, and crowd-

ing in a body to the doors, they broke them down, and by mere violence made their way through the guards. The priests hereupon followed them, and walked close beside them, teaching, praying, sighing, and encouraging them to celebrate the solemn festival, and to glorify God, and to sanctify themselves, and then, said they, we will hereby initiate you into the eternal glorification of God in the most magnificent and spacious temple in heaven, and so will introduce you to the enjoyment of eternal happiness. These words, however, made but little impression upon them, by reason of the listlessness of their minds, arising from the long elevation of their thoughts above their ordinary labours and employments. But when they attempted to disengage themselves from the priests, the priests caught hold of their hands and garments, with intent to force them back again into the temple to a repetition of their prayers and praises; but all was in vain; they insisted on being left to themselves to recruit their spirits; we shall else die, they said, through mere faintness and weariness. At that instant, lo! there appeared four men in white garments, with mitres on their heads; one of them whilst on earth had been an archbishop, and the three others bishops, all of them now become angels; as they approached they addressed themselves to the priests, and said, We have observed you from heaven, how ye feed these sheep, that your instruction tendeth to their

infatuation ; surely ye know not what is meant by glorifying God, that it signifieth the bringing forth the fruits of love, that is, the discharging all the duties of our calling with faithfulness, sincerity, and diligence ; for this is the nature and fruit of love towards God and our neighbour, and this is the bond and blessing of society ; herein God is glorified, as also by the returns of immediate worship at stated times succeeding these duties ; have ye never read these words of the Lord, *Herein is my father glorified, that ye bring forth much fruit, so shall ye be my disciples*, John xv. 8. Ye priests indeed may glorify God by your attendance to his immediate worship, inasmuch as this is your office, and from the discharge thereof ye derive honour, glory, and recompence ; but it would be impossible for you, any more than others, thus to glorify God, unless honour, glory, and recompence were annexed to your office. Having said these words, the bishops gave charge to the keepers of the door to give free ingress and egress to all persons ; there being so great a number of people, who from their ignorance of the state and nature of heaven, can form no other idea of its happiness, than that it consisteth in the perpetual worship of God.

10. After this the angel returned with his companions to the place of assembly, where the several companies of wise ones were still waiting ; and next he addressed himself to those who fancied,

that heavenly joy and eternal happiness depend only on an introduction into heaven, which introduction is merely of divine grace and favour, and that in such case the persons introduced would enter into the enjoyment of heaven, just as persons introduced to a marriage, or to a court-festival, enter into the enjoyment of such scenes. Wait here awhile, said the angel, until I sound my trumpet, and call together those who have been most distinguished for their wisdom in regard to the spiritual things of the church. After some hours, there appeared nine men, with each of them a wreath of laurel on his head as a mark of distinction; these the angel introduced into the house of assembly, where all the companies before collected were still waiting, and then in their presence he addressed the nine strangers, and said, I am informed, that in compliance with your requests ye have been permitted to ascend into heaven, according to your ideas thereof, and that ye have returned to this inferior or sub-celestial earth, perfectly well instructed as to the nature, and state of heaven: tell us therefore what ye have seen, and how heaven appeared unto you. Then they replied in order, and the FIRST began thus: My idea of heaven from my earliest infancy to the end of my life on earth was this, that it was a place abounding with pleasures, comforts, enjoyments, gratifications and delights, of every sort and degree; and that if I was introduced therein, I

should be encompassed with an atmosphere of such happinesses, and should receive it with the highest relish, like a bridegroom at the celebration of marriage, and when he enters the bed-chamber of his bride. Full of this idea, I ascended into heaven, and passed the first guard, and also the second; but when I came to the third, the captain of the guard accosted me and said, Who art thou, friend? I replied, it is my longing desire to ascend into heaven, and I seem now to be arrived thither; I pray thee therefore permit me to enter in. Then he permitted me, and I saw angels in white garments, who came about me, and examined me, and muttered amongst themselves, What new guest is this who is not clothed with heavenly raiment? I heard their words, and thought within myself, This is a similar case with what the Lord describes, of a person who came to the wedding, and had not on a wedding garment; and I said, Give me your garments: at this they smiled, and instantly one came from the judgment-hall with command to strip me naked, and to cast me out, and to throw my clothes after me: and thus I was cast out.—The SECOND in order then began as follows: I also supposed, that if I was but admitted into heaven, which was over my head, I should there be encompassed with joys, which would supply me with an eternity of happiness; I likewise wished to be there, and my wish was granted; but the angels on seeing me fled away,

and said one to another, What prodigy is this ! how came this bird of night in amongst us ? On hearing these words, I really felt as if had undergone some change of nature, and was no longer a man ; this however was merely imaginary, in consequence of the attraction of the heavenly atmosphere : presently, however, there came one running from the judgment-hall, with an order that two servants should lead me out again, and conduct me back by the way I ascended, till I reached my own home ; then when I was come home, I appeared to others and to myself again as a man, in a human shape.—The THIRD said, I always conceived heaven to be some external place of blessedness independent of the love-affections, wherefore as soon as I came into this world of spirits, I had the most ardent desire to go to heaven ; accordingly I followed those whom I saw ascending thither, and was admitted along with them ; but I did not proceed far, for when I was desirous, according to my idea of heavenly blessedness, to delight my mind with the light of heaven, which is white as snow, and whose essence is said to be wisdom, a sudden stupor seized my understanding, and darkness my eyes, and I was reduced to a state of insanity : so again, from the heat of heaven, which correspondeth with the brightness of its light, and whose essence is said to be love, there arose in my heart a violent palpitation, a general uneasiness seized my whole

frame, I was inwardly excruciated to such a degree that I could no longer stand upright, but fell flat on the ground. Whilst I was in this situation, one of the attendants came from the judgment-hall to carry me gently to my own natural light and heat, and when I came thither, my spirits and my heart presently returned to me again.—The **FOURTH** said, that he always had conceived heaven to be some external place of blessedness independent of the love-affections: As soon therefore, said he, as I came into the spiritual world, I enquired of the wise ones whether I might be permitted to ascend into heaven, and was informed that this liberty was granted to all persons, but that there was need of caution how they used it, lest they should be cast down again; I made light of this caution, and ascended, in full confidence that all were alike qualified for the reception of heavenly bliss in all its fulness; but alas! I was no sooner within the confines of heaven, than my life seemed to be departing from me, and through the violent pains which seized my head and breast, I was forced to fall flat on the ground, where I twisted and wreathed my body like a snake when it is brought near the fire; in this state I crawled to the brink of heaven, from whence I threw myself headlong down, and being taken up by some people who were standing near the place where I lighted, by proper care I was soon brought to myself again.—The other **FIVE** then gave a wonderful relation of

what befel them in their ascents into heaven, and compared the changes they experienced as to their states of life, with the state of fish when raised out of water into air, or with that of birds when raised out of air into æther; and they declared, that after having suffered so much pain, they had no longer any desire to ascend into heaven, and only wished to live a life agreeable to the state of their own affections, amongst their like in any place whatsoever; that they were well informed, that in the world of spirits, (the present place of their residence) all persons undergo a previous preparation, the good for heaven, and the wicked for hell, and that after such preparation they discover ways open for them unto societies of their like, with whom they are to live eternally, and that they enter such ways with the utmost delight, because they are suitable to their love and affections. When they of the first assembly had heard these relations, they all likewise acknowledged, that they had never entertained any other notion of heaven, than of a local blessedness independent of their internal dispositions, and that to be admitted therein would be to enter upon the fruition of never-ceasing delights. Then the angel, who had the trumpet, addressed them in the following words: Ye see now that the joys of heaven and eternal happiness have not relation to place, but to the state of the life of man (*homo*;) and a state of heavenly life is derived from love

and wisdom ; and whereas use, or profitable service, is that which containeth love and wisdom, and in which they are fixed and subsist, therefore a state of heavenly life is derived from the conjunction of love and wisdom in use. It is the same thing if we call them charity, faith and good works, inasmuch as charity is love, faith is truth whence wisdom springeth, and good works are uses. Moreover in our spiritual world there are places as in the natural world, otherwise there could be no habitations, and distinct abodes ; nevertheless place with us is not place, but an appearance of place according to the state of love and wisdom, or of charity and faith. Every one who becometh an angel carrieth his own heaven within himself, inasmuch as he carrieth in himself the love of his own heaven ; for man (*homo*) from creation is a very small effigy, image, and type of the great heaven, and the human form nothing else ; wherefore every one cometh after death to that society in heaven, to whose general form he beareth a particular agreement in his particular form ; of consequence when he entereth into that society, he entereth into a form corresponding to himself, thus he passeth from himself into a self-society as it were, and from a self-society into himself, and enjoyeth his own life in that of the society, and that of the society in his own ; for every society in heaven may be considered as one common body, and the constituent angels as the similar parts thereof, from which the

common body deriveth its existence and support. Hence it follows, that they who are principled in evils, and in falses originating in evils, have formed in themselves an effigy of hell, which suffereth torment in heaven from the influx and violent activity of one opposite upon another; for infernal love is opposite to heavenly love, and consequently the delights of each are in a state of discord and enmity, and whensoever they meet, endeavour to destroy each other.

11. After this a voice was heard from heaven, saying to the angel who had the trumpet, Select ten out of the whole assembly, and introduce them to us; we have heard from the Lord that he will prepare them, so as to prevent the heat and light, or the love and wisdom, of our heaven, from doing them any injury during the space of three days. Then ten were selected, and followed the angel; and they ascended by a steep path up a certain hill, and from thence up a mountain, on the summit whereof was the heaven of those angels, which had before appeared to them at a distance like an expanse in the clouds: and the gates were opened for them, and after they had passed the third gate, the introducing angel hastened to the prince of the society, or of that heaven, and announced to him their arrival; and the prince said, Take some of my attendants, and carry them back word that their arrival is acceptable to me, and introduce them into my anti-court, and pro-

vide for each a separate apartment with a bed-chamber, and appoint some of my vassals and servants to wait upon them, and to obey their orders: and it was done. But when they were introduced by the angel, they asked, whether it was allowable to go and see the prince? and the angel replied, It is now morning, and it is not allowable before noon; till that time every one is engaged in his particular office and employment; but ye are invited to dinner, and then ye will sit at table with our prince; in the mean time I will introduce you into his palace, and shew you the grand and magnificent things it contains.

12. When they were come to the palace, they first viewed it from without; it was large and spacious, built of porphyry, with a foundation of jasper, and before the gate were six high pillars of lapis lazuli; the roof was of plates of gold, the windows high of the most transparent crystal, whose frames also were of gold. After viewing the outside they were introduced within, and were conducted from one apartment to another, in each of which they saw ornaments of inexpressible elegance and beauty, the ceilings being decorated with paintings of inimitable workmanship; near the walls were set tables of silver overlaid with gold, whereupon were placed various utensils made of precious stones, and of entire gems in celestial forms, with several things besides which no eye on earth had ever seen, and consequently such as

never could be supposed to exist in heaven. Whilst they were struck with astonishment at these magnificent sights, the angel said, Be not surprised; these things which ye behold are not the production and workmanship of any angelic hand, but were framed by the builder of the universe, and presented as a gift to our prince; wherefore the architectonic art is here in its essential perfection, and hence are derived all the rules of that art as known and practised in the world. The angel added further, Ye may possibly conceive that such things bewitch our eyes, and infatuate us by their grandeur, and that we consider them as constituting the joys of our heaven; but this is not the case, inasmuch as our hearts not being in such things, they are only accessory to the joys of our hearts, and therefore so far as we contemplate them as accessory, and as the workmanship of God, so far as we contemplate in them the divine omnipotence and benignity.

13. After this the angel said to them, It is not yet noon, come with me to the garden of our prince, which is near to the palace: so they went with him, and as they were entering he said, Behold here the most magnificent of all gardens in our heavenly society! But they replied, How! there is no garden here; we see only one tree, and on its branches and its top as it were fruits of gold and leaves of silver, with their edges adorned with emeralds, and underneath the tree little chil-

dren with their nurses. Hereupon the angel with an inspired voice said, This tree is in the midst of the garden, and is called by us the tree of our heaven, and by some the tree of life. But advance, and draw nearer, and your eyes will be opened, and ye will see a garden; and they did so, and their eyes were opened, and they saw abundance of trees laden most plentifully with fine-flavoured fruits, entwined about with young vines, whose tops with their fruits inclined towards the tree of life in the midst. These trees were planted in a continued series, which proceeding from a point, and being continued into endless orbs, or gyrations, as of a perpetual spiral, formed a perfect spiral of trees, wherein one species succeeded another in continual order according to the worth and excellence of their fruits: the beginning of the circumgyration was at some distance from the tree in the midst, and the intervening space was radiant with a beam of light, by virtue whereof the trees in the orb shone with a splendor that penetrated from one to another, and was continued from the first to the last: the first trees were the most excellent of all, abounding with the choicest fruits, and were called paradisiacal trees, being never seen on any earth of the natural world, because none such ever grew there, or could grow; these were succeeded by olive-trees, the olives by vines, the vines by sweet-scented shrubs, and the sweet-scented shrubs by timber trees

whose wood was useful for building. At stated intervals in this spiral or gyration of trees, were interspersed seats, formed of the young shoots of the trees behind, brought forward and entwined in each other, whilst the fruits of the trees hanging over at the same time enriched and adorned them. In this perpetual winding orb of trees were small passages, which opened into flower-gardens, and from them into shrubberies laid out in areas and beds. At the sight of all these things the companions of the angel exclaimed, Behold heaven in form ! wheresoever we turn our eyes we are struck with an influx of somewhat celestially-paradisiacal, which is not be expressed. At this the angel rejoiced, and said, All the gardens of our heaven are representative forms or types of heavenly blessednesses in their origins, and because the influx of these blessednesses elevated your minds, therefore ye exclaimed, Behold heaven in form ! but they, who do not receive that influx, regard these paradisiacal gardens only as common woods or forests ; and all they receive the influx who are under the influence of the love of uses, but they do not receive it, who are under the influence of the love of glory not originating in uses. Afterwards he explained, and taught them, what every particular thing in the garden represented and signified.

14. Whilst they were thus employed there came a messenger from the prince, with an invitation to

them to eat bread with him ; and at the same time two attendants brought garments of fine linen, and said, Put on these, because no one is admitted to the prince's table unless he be clothed in the garments of heaven : then they put them on, and accompanied their angel, and were shewn into a drawing-room belonging to the palace, where they waited for the prince ; and there the angel introduced them to the company and conversation of the grandees and nobles, who were also in expectation of the prince's appearing : and lo ! in about an hour the doors were opened, and he was seen to enter through one wider than the rest, on the western side, in great order and pomp of procession : his privy counsellors went before him, after them counsellors of inferior orders, and next came the officers of chief rank belonging to the court : in the midst of these was the prince, and after him courtiers of various distinctions, and lastly the guards ; in all they amounted to a hundred and twenty. Then the angel advancing before the ten strangers, who by their dress appeared now like natives of the place, approached with them towards the prince, and reverently introduced them to his notice ; and the prince, without stopping the procession, said to them, Come with me to eat bread. So they followed him into the dining-room, where they saw a table magnificently set out, having in the middle a high pyramid of gold with a hundred branches in triple order, and

to each branch a small paten, or basket, containing a variety of sweet-meats and preserves, with other delicacies made of bread and wine; and through the middle of the pyramid there issued as it were a bubbling fountain of nectareous wine, the stream whereof, falling from the summit of the pyramid, divided itself into different channels, and filled the cups. Beside this high pyramid were various celestial forms of gold, on which were dishes and plates covered with all kinds of meat: the celestial forms containing the dishes and plates were forms of art derived from wisdom, such as cannot be devised by any human art, nor expressed by any human words: the dishes and plates were of silver, on which were engraven forms similar to those that supported them; the cups were of transparent gems: such was the apparatus of the table.

15. The dress of the prince and his ministers was this: the prince was clad in an upper garment of purple, beset with stars of silver wrought in needle-work; under this garment he had a waistcoat of bright silk of a blue colour; this was open about the breast, where there appeared the front-part of a kind of zone, or ribband, with the ensign of his society; the ensign was an eagle sitting on her young at the top of a tree; this was wrought of shining gold beset with diamonds. The privy counsellors were dressed nearly after the same manner but without that ensign, instead whereof they

wore sapphires curiously wrought hanging from their necks by a chain of gold. The courtiers wore coats of a brownish colour, wrought with flowers encompassing young eagles; their waistcoats were of silk of a fire colour; so also were their breeches and stockings; thus were they clad.

16. The privy-counsellors, with those of an inferior order, and the grandees, stood round about the table, and by order of the prince folded their hands together, and at the same time uttered in a low voice a prayer of thanksgiving to the Lord; and after this the prince making a sign, they reclined (*b*) themselves on couches at the table: and the prince said to the ten strangers, Do ye also recline with me, behold there are your couches; so they reclined; and the attendants, who were before sent by the prince to wait upon them, stood behind them. Then said the prince to them, Take each of you a plate from its supporting form, and afterwards a paten from the pyramid; and they did so, and lo! instantly new plates and patens appeared in the place of those that were taken away; and their cups were filled with wine that streamed from the fountain out of the great pyramid; and they did eat and drink. When dinner

(*b*) It may be expedient to inform the unlearned reader, that in ancient times, at the repasts of the table, they used to recline on couches, resting on their elbows, instead of sitting upright on seats according to modern custom.

was about half ended, the prince addressed himself to the ten new guests, and said, I have been informed that ye were convened on the earth which is immediately under this heaven, in order to disclose your thoughts concerning the joys of heaven and the eternal happiness thence derived, and that ye professed different opinions, each according to his peculiar ideas of delight as originating in the bodily senses; but what are the delights of the bodily senses without the delights of the soul? the former are animated by the latter; the delights of the soul in themselves are imperceptible blessednesses, but they become more and more perceptible as they descend into the thoughts of the mind, and from thence into the sensations of the body; in the thoughts of the mind they are perceived as happinesses, in the sensations of the body as delights, and in the body itself as pleasures; eternal happiness is derived from the latter and the former taken together; but from the latter alone there resulteth a happiness not eternal, but temporal, which is quickly ended and passeth away, and in some cases becometh unhappiness. Ye have seen now that all your joys are the joys of heaven, but in a more excellent degree than ye could ever have conceived; yet nevertheless such joys do not inwardly effect our minds. There are three [things] which enter as one into our minds by influx from the Lord; these three as one, or this trine, are love, wisdom and use; love and

wisdom of themselves exist only ideally, being confined to the affections and thoughts of the mind, but in use they exist really, because they are joined together in act and bodily employment; and where they exist really, there they also subsist; and whereas love and wisdom exist and subsist in use, it is use whereby we are affected, and use consisteth in a faithful, sincere, and diligent discharge of the works of our functions; the love of use, and an application to use thence derived, knit together the powers of the mind, and prevent their dispersion, so that the mind is guarded against wandering, and dissipation and the imbibing of false lusts, which flow in with their enchanting delusions from the body and the world through the senses, whereby the truths of religion and morality, with all that is good in either, become the sport of every wind; but an application of the mind to use bindeth and uniteth together those truths, and disposeth the mind to become a form receptive of wisdom thence derived, and in this case it extirpates the idle sports and pastimes of falsity and vanity, banishing them from its center towards its circumference. But ye will hear more on this subject from the wise ones of our society, whom I will send to you in the afternoon. So saying, the prince rose up, and the new guests along with him, and bidding them farewell, he gave a charge to the conducting angel to lead them back to their private apartments, and there to

shew them every token of civility and respect, and also to invite some courteous and affable company to entertain them with discourse on the various joys of this society.

17. The angel executed the prince's charge, and when they where come back to their private apartments, the company, invited from the city to entertain them with discourse on the various joys of the society, arrived, and after the usual compliments entered into conversation with them in a strain at once entertaining and elegant. But the conducting angel said, these ten men were invited into this heaven to see its joys, and to receive thereby a new idea concerning eternal happiness ; acquaint us therefore with some of its joys, such as effect the bodily senses, and afterwards, when the wise ones arrive, they will acquaint us with what renders those joys satisfactory and happy. Then the company who were invited from the city, related the following particulars. 1. There are here days of festivity appointed by the prince, in order that the mind, by a due relaxation, may recover from the weariness which an emulative desire may occasion in particular cases ; on such days we have concerts of music and singing in the public buildings of the city, and out of the city are exhibited games and shews ; in the forums at such times are orchestras raised, surrounded with ballisters formed of vines planted thick together, from which hang bunches of ripe grapes ; within

the ballisters, in three rows one above another, sit the musicians, with their wind and string instruments, of various tones both high and low, loud and soft, and beside them sit singing-men and singing-women, who entertain the citizens with the sweetest music and singing, both in concert and solo, varied at times as to its particular species ; these concerts continue on those days of festivity from morning till noon, and afterwards till evening. 2. Moreover, every morning, from the houses round the forums are heard the most sweet songs of virgins and young girls, which penetrate through the whole city ; it is one affection of spiritual love, which is sung every morning, that is, is sounded by modifications of the singing voice, or modulations, and that affection in the song is perceived as real affection, flowing into the minds of the hearers, and exciting them to a correspondence with it ; such is the nature of heavenly singing ; the virgin-singers say, that the sound of their song is self-inspired and self-animated from within, and exalted with delight according to the reception it meets with from the hearers. This ended, the windows of the houses of the forum, and likewise of the houses of the streets, are shut, and so also are the doors, and then the whole city is silent, and no noise heard in any part of it, nor is any person seen loitering in the streets, but all are intent on their work and the labour of their callings. 3. At noon however the

doors are opened, and in the afternoon all the windows in some houses, and boys and girls are seen playing in the streets, whilst their masters and mistresses sit at the entrance of their houses, watching over them, and keeping them in order.

4. At the extreme parts of the city are to be seen various sports of boys and young men, as running, hand-ball, tennis, &c. ; there are besides trials of skill amongst the boys, in order to discover the readiness of their wit in speaking, acting and perceiving; and to such as excel therein are given some leaves of laurel as a reward; not to mention other things of a like nature, designed to call forth and exercise the latent talents of the young people.

5. Moreover out of the city are exhibited stage-entertainments, wherein the comic actors represent the various graces and virtues of moral life, amongst whom are inferior characters for the sake of relatives.

And one of the ten asked, How for the sake of relatives? And they replied, No one virtue with its graces and beauties can be represented to the life, unless by means of relatives, wherein are comprized and represented all its graces and beauties from the greatest to the least; and the inferior characters represent the least, even till they become none; but it is provided by law, that nothing of the opposite, which is called indecent and dishonourable, should be exhibited, except figuratively and as it were remotely: the reason of which provision is, because nothing that is

honourable and good in any virtue can by successive progressions pass over to what is dishonourable and evil; it only proceedeth to its least, till it ceaseth and becometh none, and when that is the case, the opposite commenceth; wherefore heaven, where all things are honourable and good, hath nothing in common with hell, where all things are dishonourable and evil.

18. During this discourse, a servant came in and brought word, that the eight wise ones invited by the prince's order were arrived, and wished to be admitted; whereupon the angel went out to receive and introduce them; and presently the wise ones, after the customary ceremonies of introduction, began to discourse with them on the beginnings and increments of wisdom, with which they intermixed various accounts of its progressive state, shewing, that with the angels it never ceaseth, or cometh to a period, but advanceth and increaseth to eternity. Hereupon the attendant angel said to them, Our prince at table discoursed with these men concerning the seat or abode of wisdom, shewing, that it is in use; if it be agreeable to you, be pleased to discourse with them further on the same subject. And they said, Man (*homo*) from his first creation was endued with wisdom and its love, not for the sake of himself, but for the sake of its communication with others from himself; hence it is a maxim inscribed on

the wisdom of the wise, that no one is wise for himself alone, or liveth for himself, but for others at the same time; this is the ground and origin of society, which otherwise could not exist; to live for others is to promote uses; uses are the bonds of society, which bonds are as many in number as there are good uses, and the number of uses is infinite; there are spiritual uses, such as regard love toward God, and love towards our neighbour; there are moral and civil uses, such as regard the love of the society and state to which a man belongeth, and of his fellow-citizens amongst whom he liveth; there are natural uses, which regard the love of the world and its necessities; and there are bodily uses, such as regard the love of self-preservation with a view to superior uses. All these uses are inscribed on man (*homo*), and follow in order one after another, and when they are together, one is in the other: they who are in the first uses, which are spiritual, are in all the succeeding ones, and such are wise persons; but they who are not in the first, and yet are in the second, and thereby in the succeeding ones, are not so highly principled in wisdom, but only appear to be so by virtue of an external morality and civility; they who are neither in the first nor second, but only in the third and fourth, have not the least pretensions to wisdom, for they are satans, loving only the world and them-

selves for the sake of the world ; but they who are only in the fourth, are least of all wise, for they are devils, because they live to themselves alone, and to others only for the sake of themselves. Moreover every love hath its particular delight, for by delight love is kept alive, and the delight of the love of uses is heavenly delight, which enters succeeding delights in order, and according to the order of succession exalteth them and maketh them eternal. After this they enumerated the heavenly delights proceeding from the love of uses, and said, that they are a thousand times ten thousand, and that all who enter into heaven enter into those delights : with further conversation of wisdom on the love of uses, they passed the day with them until evening.

19. Towards evening there came a footman clothed in linen to the ten strangers who attended the angel, and invited them to a marriage-ceremony which was to be celebrated the next day ; and the strangers were much rejoiced to think, that they were also to be present at a marriage-ceremony in heaven. After this they were conducted to the house of one of the privy-counselors, and supped with him, and after supper they returned to the palace, and retired each apart into his own bed-chamber, where they slept till morning ; and when they awoke, they heard the singing of the virgins and young girls from the houses round the public places of resort, of which men-

tion was made above ; they sung that morning the affection of conjugal love, the sweetness whereof did so affect and move the hearers, that they perceived sensibly a blessed delightfulness instilled into their joys, which at the same time exalt and renew them. At the hour appointed the angel said, Make yourselves ready, and put on the garments of heaven which our prince hath sent you ; and they did so, and lo ! the garments were resplendent as with flaming light ; and they asked the angel, Whence is this ? He replied, Because ye are going to a marriage-ceremony, and when that is the case, our garments always assume a shining appearance, and become marriage-garments.

20. After this the angel conducted them to the nuptial house, and the porter opened the door ; and presently being admitted within the house, they were received and complimented by an angel sent from the bridegroom, and introduced and shewn to the seats intended for them ; and soon after they were invited into an anti-chamber, where they saw in the middle a table, on which was placed a magnificent candlestick with seven branches and sconces of gold ; and on the walls hung lamps of silver, which being lighted, made the atmosphere appear as of a golden hue : and they observed on each side of the candlestick two tables, on which were set loaves in a triple order ; there were tables also at the four corners of the room, on which were placed cups of chrystal.

Whilst they were viewing these things, lo! a door opened from a closet near the marriage-chamber, and they saw six virgins come out, and after them the bridegroom and bride, holding each other by the hand, and advancing towards a seat placed opposite to the candlestick, on which they seated themselves, the bridegroom on the left hand, and the bride on the right, whilst the six virgins stood beside the seat near the bride. The bridegroom was clad in a robe of bright purple, and a waistcoat of fine shining linen, with an ephod, on which was a golden plate set round with diamonds, and on the plate was engraven a young eagle, the marriage-ensign of that heavenly society; on his head he wore a mitre: but the bride was clad in a scarlet robe, with an under-garment of fine needle-work, continued from her neck to her feet, and beneath her bosom she wore a golden girdle, and on her head a crown of gold beset with rubies. When they were thus seated, the bridegroom turned himself towards the bride, and put a golden ring on her finger, and took bracelets and a necklace of pearl, and tied the bracelets about her wrists, and the necklace about her neck, and said, *Accept these pledges*; and as she accepted them he kissed her, and said, Now thou art mine; and he called her his wife. Hereupon all the company cried out, May the divine blessing be upon you! These words were first pronounced by each separately, and afterwards by all together; they

were pronounced also in turn by a certain person sent from the prince as his representative, and at that instant the anti-chamber was filled with an aromatic smoke, which was a token of blessing from heaven: and then the servants in waiting took the loaves from the two tables beside the candlestick, and cups (now filled with wine) from the tables at the corners of the room, and gave to each of the guests his own loaf and his own cup, and they did eat and drink. After this the husband and his wife rose up, and the six virgins attended them with the silver lamps (now lighted) in their hands to the door, and the married pair entered the bed-chamber; and the door was shut.

21. Afterwards the conducting angel discoursed with the guests concerning his ten companions acquainting them how he was commissioned to introduce them, and shew them the magnificent things contained in the prince's palace, and how they had dined at table with him; and that afterwards they had conversed with the wise ones of the society; and he said, May I be permitted to introduce them also to you, in order that they may enjoy the pleasure of your conversation? So he introduced them, and they entered into discourse together, and a certain wise personage, one of the marriage-guests, said, Do ye understand what is signified by the things ye have seen? They replied, that in some degree they did; and immediately they asked him, Why was the bride-

groom (now the husband) clad in that particular manner? He answered, Because the bridegroom (now the husband) represented the Lord, and the bride (now the wife) represented the church, inasmuch as marriages in heaven represent the marriage of the Lord with the church; this is the reason why he wore on his head a mitre, and was clad in a robe, a coat, and an ephod, like Aaron, and why the bride had a crown on her head, and was clad in a long robe like a queen; but tomorrow they will be clothed differently, because this representation lasteth no longer than to day. They asked further, Since he represented the Lord, and she the church, why did she sit on his right hand? The wise personage replied, Because there are two things which constitute the marriage of the Lord and the church, viz. love and wisdom, and the Lord is love, and the church is wisdom, and wisdom is at the right hand of love, for every member of the church is wise as of himself, and in proportion as he is wise he receiveth love from the Lord; the right hand also signifieth power, and love hath power by means of wisdom: but as we said before, after the marriage-ceremony the representation is changed, for then the husband representeth wisdom, and the wife the love of his wisdom; this love however is not primary, but secondary love, being derived from the Lord to the wife by the wisdom of the husband; the love of the Lord, which is primary love, is the love of

wisdom abiding with the husband, wherefore after marriage, both together, the husband and his wife, represent the church. They asked again, Why did not ye men stand beside the bridegroom (now the husband), as the six virgins stood beside the bride (now the wife?) The wise personage answered, The reason is, because we to-day are numbered amongst virgins, and the number six signifies all and what is complete. But they said, Explain your meaning. He replied, virgins signify the church, and the church consisteth of both sexes, wherefore also we, with respect to the church, are virgins; that this is the case, is evident from these words in the Revelation, *These are they which were not defiled with women, for they are VIRGINS, and follow the Lamb wheresoever he goeth*, Chap. xiv. 4. And whereas virgins signify the church, therefore the Lord *likened it to ten VIRGINS invited to a marriage*, Matt. xxv. And whereas by Israel, Zion, and Jerusalem, is signified the church, therefore mention is so often made in the word, of the VIRGIN AND DAUGHTER OF ISRAEL, OF ZION, AND OF JERUSALEM. The Lord also describeth his marriage with the church in these words, *ON THY RIGHT HAND DID STAND THE QUEEN in gold of Ophir; her clothing is of gold; she shall be brought unto the king in RAIMENT OF NEEDLE-WORK; THE VIRGINS, her companions THAT FOLLOW HER, shall enter into the king's palace*, Psalm xlv. 9. to 16. Lastly

they asked, Is it expedient that a priest be present and minister at the marriage-ceremony? The wise personage answered, This is expedient on the earths, but not in the heavens, by reason of the representation of the Lord himself and the church; on the earths they are not aware of this; but nevertheless with us a priest ministers in whatever relates to betrothings, or entering into marriage contracts, and heareth, receiveth, confirmeth, and consecrateth the consent of the parties; consent is the essential of marriage, and all other succeeding ceremonies are its formalities.

22. After this the conducting angel went to the six virgins, and gave them also an account of his companions, and requested, that they would vouchsafe to join company with them; accordingly they came, but when they drew near, they suddenly retired, and entered the women's apartment, where they mixed with the virgins their companions: on seeing this the conducting angel followed them, and asked why they retired so suddenly without entering into conversation? They replied, We cannot approach: and he said, Why not? And they answered, We do not know, but we perceived somewhat which repelled, and drove us back again: we hope they will excuse us. And the angel returned to his companions, and told them what the virgins had said, and he added, I conjecture that your love of the sex is not chaste; in heaven we love virgins for their

beauty and elegance of their manners, and we love them intensely, but chastely. Hereupon his companions smiled, and said, You conjecture right; who can behold such beauties near, and not feel some stirring of desire.

23. After this entertaining converse the marriage-guests departed, and after the ten strangers with their attendant angel, and the evening being far advanced, they retired to rest. In the morning they heard a proclamation, **TO-DAY IS THE SABBATH**; and they arose, and asked the angel what it meant: he replied, It is for the worship of God, which returneth at stated periods, and is proclaimed by the priests; the worship is performed in our temples, and lasts about two hours; wherefore, if it please you, come along with me, and I will introduce you; so they made themselves ready, and attended the angel, and entered the temple; it was a large building capable of containing about three thousand persons, of a semicircular form, set round with benches or seats of a similar figure. The pulpit in front of the seats was drawn a little from the center; the door was behind the pulpit on the left hand. The ten strangers entered with their conducting angel, who pointed out to them the places where they should sit, telling them, Every one who entereth the temple knoweth his own place, and this by a kind of innate perception, nor can he sit down in any place but his own; in case he taketh ano-

ther place, he heareth nothing, and perceiveth nothing, and also disturbeth order, the consequence whereof is, that the priest is not inspired.

24. When the congregation was assembled, the priest ascended the pulpit, and preached a sermon full of the spirit of wisdom: the subject was concerning the sanctity of the sacred scriptures, and the conjunction of the Lord with both worlds, the spiritual and the natural, by means thereof; in the illumination by which he was influenced, he fully proved, that that holy book was dictated from Jehovah the Lord, and that consequently he is in it, so as to be the wisdom it contains; but that the wisdom which is Jehovah therein, lieth concealed under the sense of the letter, and is not opened but to those who are in truths of doctrine, and at the same time principled in good of life, and thus are in the Lord, and the Lord in them: to his discourse he subjoined a prayer and descended. As the audience were going out, the angel requested the priest to speak a few words of peace with his ten companions; and he came to them, and they conversed together for the space of half an hour, and he discoursed concerning the divine trinity, that is in Jesus Chrit, in whom all fullness of the God-head dwelleth bodily, according to the words of the apostle Paul; and afterwards concerning the union of charity and faith, but he said, concerning the union of charity and truth, because faith is truth.

25. After expressing their thanks they departed home; and when they were come thither the angel said to them, To-day is the third day since your ascent into the society of this heaven, and ye were prepared by the Lord to stay here three days, wherefore it is time that we be separated; put off therefore the garments sent you by the prince, and put on your own. When they had done so, they were inspired with a desire to be gone, so they departed, and descended, the angel attending them to the place of assembly; and there they gave thanks to the Lord for vouchsafing to bless them with science, and thereby with intelligence, concerning heavenly joys and eternal happiness.

26. “ I again protest in truth, that these things
“ were done and said, as they are related, the former
“ in the world of spirits, which is in the midst be-
“ tween heaven and hell, and these latter in the
“ society of heaven to which the angel of the
“ trumpet and the conductor belonged. Who in
“ the christian orb would have known any thing
“ concerning heaven, and concerning the joys
“ and the happiness therein experienced, the
“ science whereof is a science of salvation, unless
“ it had pleased the Lord to open to some person
“ or other the sight of his spirit, and to shew and
“ teach? That similar things exist in the spirit-
“ ual world, is very manifest from what was seen
“ and heard by the apostle John, as described in
“ the Apocalypse, as that he saw the Son of Man

“in the midst of seven candlesticks, and also a
“tabernacle, temple, ark, and altar in heaven;
“a book sealed with seven seals, the book opened,
“and horses going forth thence; four animals
“around the throne; twelve thousand chosen out
“of each tribe; locusts ascending out of the abyss;
“a dragon, and his combat with Michael; a
“woman bringing forth a male child, and flying
“into a wilderness by reason of the dragon; two
“beasts, one ascending out of the sea, the other
“out of the earth; a woman sitting upon a scarlet
“beast; the dragon cast out into a lake of fire
“and sulphur; a white horse, and a great supper;
“a new heaven and a new earth, and the holy
“Jerusalem descending, described as to its gates,
“wall and foundation; also a river of water of
“life, and trees of life making fruits every month;
“besides several other particulars, all which things
“were seen by John, and were seen whilst as to
“his spirit he was in the spiritual world and in
“heaven. Not to mention the things seen by
“the apostles after the Lord’s resurrection; and
“what were afterwards seen and heard by Peter,
“Acts xi. and also by Paul; moreover by the
“prophets, as by EZECHIEL, in that he saw four
“animals which were cherubs, chap. i. and chap.
“x.; a new temple and a new earth, and an angel
“measuring them, chap. xl. to xlviii. that he
“was led away to Jerusalem, and saw there abo-
“minations; and also into Chaldæa into captivity,

“ chap. viii. and chap. xi. The case was similar
“ with ZECHARIAH, in that he saw a man riding
“ between myrtles, chap. i. 8, and following ver-
“ ses ; that he saw four horns, and afterwards a
“ man with a measuring-line in his hand, chap.
“ iii. 1, and following verses ; and he saw a candle-
“ stick and two olives, chap. iv. 2, and following
“ verses : that he saw a flying roll and an ephah,
“ chap. v. 1, 6 ; that he saw four chariots going
“ forth between two mountains, and horses, chap.
“ vi. 1, and following verses. So likewise with
“ DANIEL, in that he saw four beasts coming up out
“ of the sea, chap. viii. 1, and following verses ;
“ also combats of a ram and he-goat, chap. viii.
“ 1, and following verses ; that he saw the angel
“ Gabriel, and had much discourse with him,
“ chap. ix. That the boy of Elisha saw chariots
“ and horses of fire round about Elisha, and that
“ he saw them when his eyes were open. From
“ these, and several other instances in the word,
“ it is evident, that the things which exist in the
“ spiritual world, appeared to many both before
“ and after the Lord’s coming : what wonder then
“ is it, that the same things should now also
“ appear at the commencement of the church, or
“ when the New Jerusalem is coming down from
“ the Lord out of heaven ?”

Concerning MARRIAGES *in* HEAVEN.

27. **T**HAT there are marriages in heaven cannot be admitted as an article of faith with those, who imagine that man (*homo*) after death is a soul or spirit, and whose idea of a soul or spirit, is as of an attenuated æther or vapour; who imagine also, that man will not live as man till after the day of the last judgment; and in general who know nothing respecting the spiritual world, in which dwell angels and spirits, consequently in which are heavens and hells: and whereas that world hath been heretofore unknown, and mankind been in total ignorance that the angels of heaven are men, in a perfect form, and in like manner infernal spirits, but in an imperfect form, therefore it was not possible for any thing to be revealed concerning marriages in that world; for it would in such case have been objected, How can soul be joined with soul, or vapour with vapour, as one married partner with another here on earth? Not to mention many more like objections, which, the instant they were made, would take away and dissipate all faith respecting marriages in another life: but now, inasmuch as several particulars have been revealed concerning that world, and a description hath also been given of its nature and quality, as hath been done in the treatise on **HEAVEN AND HELL**, and also in the **APOCA-**

LYPSE REVEALED, it is possible that the assertion respecting marriages, as having place in that world, may be established and confirmed, even so as to convince the reason, by the following propositions: I. *That man (homo) liveth a man after death.* II. *That in this case a male is a male, and a female a female.* III. *That every one's proper love remaineth with him after death.* IV. *That especially the love of the sex remaineth, and with those who go to heaven, as is the case with all who become spiritual here on earth, conjugal love remaineth.* V. *These things fully confirmed by ocular demonstration.* VI. *Consequently that there are marriages in the heavens.* VII. *That spiritual nuptials are to be understood by the Lord's words, where he saith, that after the resurrection they neither marry nor are given in marriage.* We shall now give an explanation of these positions in their order.

28. I. THAT MAN LIVETH A MAN AFTER DEATH. That man liveth man after death, hath been heretofore unknown in the world, for the reasons just now mentioned: and what is surprising, it hath been unknown even in the christian world, where the word is, and thence illustration concerning life eternal, and where the Lord himself teacheth, *That all the dead rise again, and that God is not the God of the dead but of the living*, Matt. xxii. 31, 32. Luke xx. 37, 38. Moreover man (*homo*), as to the affections and thoughts of his mind, is in the midst of angels and spirits, and is so con-

sociated with them, that he cannot be plucked asunder from them but he instantly dies. It is still more surprising that this is unknown, when yet every man, who hath departed this life since the creation, after his decease, hath come and doth still come to his own, or as it is said in the word, hath been gathered and is gathered to his own: besides, man hath a common (or general) perception, which is the same with the influx of heaven into the interiors of his mind, by virtue whereof he inwardly in himself perceiveth truths, and as it were seeth them, and especially this truth, that he liveth a man after death, a happy man if he hath lived well, and unhappy if he hath lived ill: for who doth not think thus, whilst he elevates his mind in any degree above the body, and above the thought which borders next upon the senses, as is the case when he is engaged in divine worship from an interior principle, and when he lieth on his death-bed, expecting his dissolution; in like manner, when he hears of those who are deceased, and of their lot? I have related a thousand particulars respecting departed spirits, informing certain persons who are now alive concerning the state of their deceased brethren, their married partners, and friends; I have written also concerning the state of the English, the Dutch, the Papists, the Jews, and Gentiles, and likewise concerning the lot of Luther, of Calvin, and of Melancthon; and hitherto I never heard any

one object, How can such be their lot, when as yet they are not risen from their sepulchres, the last judgment not being yet accomplished? Are not they in the mean time mere vapourous and unsubstantial souls residing in some place of confinement (*in quodam pu seu ubi?*) Such objections I have never as yet heard from any quarter, whence I have been led to conclude, that every one perceives in himself that he liveth a man after death. Who, that hath loved his married partner, his infants and offspring, when they are dying, or are dead, will not say within himself (in case his thought be elevated above the sensual principles of the body) that they are in the hand of God, and that he shall see them again after his own death, and again be joined with them in a life of love and joy?

29. Who cannot see from reason, if he be so disposed, that man after death is not mere vapour, of which no idea can be formed but as of a blast of wind, or of air and æther, and that such vapour constitutes or contains in it the human soul, which desires and expects conjunction with its body, in order that it may enjoy the bodily senses and the delights thereof, as before in the world? Who cannot see, that if this was the case with man after death, his state would be more deplorable than that of the fishes, of birds and of terrestrial animals, whose souls are not alive, and consequently not in such anxiety of desires and expect-

tation? Supposing man after death to be such a vapour, and thus a breath of wind, he would in this case either fly about in the universe, or, according to the traditions of some, be reserved in a place of confinement, or in the *limbo* of the ancient fathers, until the last judgment. Who cannot hence from reason conclude, that they who have lived since the beginning of creation, which is computed to be about six thousand years, must be still in a like anxious state, and progressively more anxious, inasmuch as all expectation arising from desire causes anxiety, and being continued from time to time increases it; consequently, that they must still be either floating about in the universe, or be kept shut up in confinement, and thereby in extreme misery; and that this must be the case with Adam and his wife, and in like manner with Abraham, Isaac, and Jacob, and all who have lived since that time? All this being supposed true, it must needs follow, that nothing would be more deplorable than to be born a man. But the reverse of this is provided of the Lord, who is Jehovah from eternity, and the Creator of the universe, in that the state of man, who joineth himself with him by a life according to his precepts, becomes more blessed and happy after death than before it, and that it is more blessed and happy from this circumstance, that man then is spiritual, and the spiritual man is sensible of and perceiveth spiritual delight, which is greatly supe-

rior to natural delight, exceeding it a thousand degrees.

30. That angels and spirits are men, may appear evident from those seen by Abraham, Guideon, Daniel, and the prophets, and especially by John when he wrote the Apocalypse, and also by the women in the Lord's sepulchre, yea from the Lord himself, as seen by the disciples after his resurrection. The reason of their being seen was, because the eyes of the spirits of those who saw were opened, and when the eyes of the spirit are opened, angels appear in their proper form, which is human; but when the eyes of the spirit are closed, that is, veiled with the vision of the bodily eyes which derive their all from the material world, then they do not appear.

31. It is however to be observed, that man (*homo*) after death is not a natural man, but a spiritual man, nevertheless that he still appears in all respects like himself, and so like, that he knows no other but that he is still in the natural world, for he hath a like body, a like countenance, like speech, and like senses, inasmuch as he hath like affection and thought, or like will and understanding. He is indeed actually not like, because he is a spiritual, and consequently an interior man; but the difference doth not appear to him, because he cannot compare his spiritual state with his former natural state, having put off the latter,

and being in the former; wherefore I have often heard such say, that they know no other but that they are in the former world, with this only difference, that they no longer see those whom they had left in that world, but that they see those who have departed out of that world, or are deceased; the reason why they now see the latter, and not the former, is, because they are no longer natural men, but spiritual or substantial, (*d*) and the spiritual or substantial man sees the spiritual or substantial man, as the natural or material man sees

(*d*) The author constantly applies the term *substantial* to what is spiritual, and not to what is natural, affirming spiritual things to be *real* and *substantial* things, and natural things comparatively to be *not real* and *not substantial*. This at first sight may appear to be a wrong and reversed application of the term, inasmuch as the natural man, judging from gross and natural ideas, is always led to think that matter is more *substantial* than spirit; yea, that spirit is comparatively *not substantial*. Thus he imagines, that the present natural world in which he lives, with the things contained in it, is a more *real* and *substantial* world than that into which he is about to enter after death. Nevertheless, that the natural man's judgment herein is grounded in mere appearances, is manifest, not only from the testimony of our author in regard to the *substantiality* of the spiritual world, and of all things appertaining thereto, but also from the experience of others in the regeneration, whose desires and thoughts have been in any degree elevated above nature; all such have an inward perception, and this proportioned to their degree of elevation, that mere natural things, as being temporal, are comparatively *not real* or *substantial*, and that *reality* and *substantiality* therefore can with propriety be predicated only of things spiritual, because these only are eternal.

the natural or material man, but not *vice versa*, by reason of the difference between what is substantial and what is material, which is like the difference between what is prior, and what is posterior; and what is prior, as being in itself purer, cannot appear to what is posterior, which in itself is grosser, nor can what is posterior, as being grosser, appear to what is prior, which in itself is purer, consequently an angel cannot appear to a man of this world, nor a man of this world to an angel. The reason why man after death is a spiritual or substantial man is, because this spiritual or substantial man lay concealed inwardly in the natural or material man, which natural or material man was to it as a covering, or as a skin about to be cast off, and when the covering or skin is cast off, the spiritual or substantial man comes forth, that is, the purer, interior, and more perfect man. That the spiritual man is still a perfect man, notwithstanding his being invisible to the natural man, is manifest from the Lord's being seen by the apostles after his resurrection, in that he appeared and presently did not appear, and yet he was a man (*homo*) like to himself when seen and not seen; it is said also, that when they saw him, their eyes were opened.

32. II. THAT IN THIS CASE A MALE IS A MALE, AND A FEMALE A FEMALE. Inasmuch as man (*homo*) liveth a man after death, and man is male and female, and there is a distinction be-

tween the male principle and the female principle, and such a distinction, that the one cannot be changed into the other, it follows, that after death the male liveth a male, and the female a female, each a spiritual man (*homo*). It is said, that the male principle cannot be changed into the female principle, nor the female into the male, and that therefore after death the male is a male, and the female a female; but whereas it is not known in what the masculine principle essentially consists, and in what the female principle, therefore it may be expedient briefly to explain it. The essential distinction between the two principles is this; in the masculine principle love is inmost, and its covering is wisdom, or, what is the same thing, the masculine principle is love covered, (or veiled) with wisdom; whereas in the female principle the wisdom of the male is inmost, and its covering is the love thence derived; but this latter love is female (or feminine) love, and is given of the Lord to the wife by the wisdom of the husband, whereas the former love is male (or masculine) love, which is the love of growing wise, (*e*)

(*e*) By growing *wise*, or attaining *wisdom*, according to our author, is not meant a mere progress in *science*, or what is commonly called *knowledge* and *erudition*; for he shews abundantly in his instructive writings, that man may excel in such attainments, and yet be very far from *wisdom*, or being *wise*. But to grow *wise*, according to the sense in which our author uses the expression, is to apply science, knowledge, and erudition, to the regulation of

and is given of the Lord to the husband according to the reception of wisdom ; from this circumstance it is, that the male is the wisdom of love, and that the female is the love of that wisdom ; wherefore from the creation there is implanted in each a love of conjunction so as to become one ; but on this subject more will be said in the following pages. That the female principle is derived from the male, or that the woman was taken out of the man, is manifest from these words in Genesis ; *Jehovah God took out one of the man's ribs, and closed up the flesh in the place thereof, and he builded the rib, which he had taken out of the man, into a woman ; and he brought her to the man ; and the man said, This is bone of my bones, and flesh of my flesh, hence she shall be called Eve, because she was taken out of man, chap. ii. 21, 22, 23 ;* what is signified by rib, and what by the flesh, will be shewn elsewhere.

33. From this primitive formation it follows,

the life, and the advancement thereof in the purities of heavenly love and charity ; or, in other words, to *grow wise* is to become pure and perfect in the love of God and of our neighbour, by living and acting conformably to the dictates of heavenly truth in the understanding. The love of thus *growing wise*, he observes, constitutes the proper distinguishing characteristic of man, or the human kind in general, as including both male and female ; and when the love is *within*, and the wisdom thereof *without*, it constitutes properly the *male* character ; but when the wisdom is *within*, and the love thereof *without*, it constitutes properly the *female* character.

that by birth the character of the male is intellectual, and the female character partakes more of the will-principle, or, what amounts to the same, that the male is born to the affection of knowing, of understanding, and of growing wise, whereas the female is born to the love of conjoining herself with the affection in the male. And inasmuch as the interiors form the exteriors to their likeness, and the male (or masculine) form is a form of intellect, and the female (or feminine) form is a form of the love of that intellect, it is from this ground that the male and female differ as to the features of the face, the tone of the voice, and the other parts of the body, the male partaking of harder features, a harsher tone of voice, and a stronger body, moreover of a bearded chin, and in general of a form less beautiful than that of the female ; they differ also in their gestures and manners ; in a word, they are not exactly similar in a single respect, but still, in every particular appertaining to each, there is a principle tending to conjunction ; yea, the male principle, in the male, is male in every part of his body, even the most minute, and also in every idea of thought, and in every spark of his affection ; the same is true of the female principle in the female ; and since of consequence the one cannot be changed into the other, it follows, that after death the male is male, and the female is female.

34. THAT EVERY ONE'S PROPER LOVE RE-

MAINETH WITH HIM AFTER DEATH. Man (*homo*) knoweth that there is such a thing as love, but he doth not know what love is; he knoweth that there is such a thing as love from common discourse, as when it is said that such an one loveth me, that a king loveth his subjects, and that subjects love their king, that an husband loveth his wife, and that a mother loveth her children, and *vice versa*; also when it is said of such and such persons, that they love their country, their fellow-citizens, and their neighbour; in like manner of things abstracted from persons, as when it is said that a man loveth this or that thing. But although the term love be thus universally applied in conversation, still there is scarce any one who knoweth what love is; even whilst he is meditating on the subject, inasmuch as he is not able on such occasions to form to himself any idea of thought concerning it, and thus not to fix it as present in the light of the understanding, by reason of its not having relation to light but to heat, he therefore is either led to deny its reality, or else calls it merely an influent effect arising from the sight, the hearing, and the conversation, and thus accounts for the motions to which it gives birth; not being at all aware, that love is his very life, not only the common life of his whole body, and the common life of all his thoughts, but also the life of all the particulars thereof. This may be perceivable by a

wise man from this consideration, that if the affection of love be removed, he is incapable both of thinking and of acting ; for in proportion as the affection which is of love, grows cold, do not thought, and speech, and action grow cold also, and in proportion as the affection grows warm, do not they grow warm in the same degree? Love therefore is the heat of the life of man (*hominis*), or his vital heat ; the heat of the blood, and also its redness, are from this source and no other ; this is an effect of the fire of the angelic sun, which is pure love.

35. That every one hath his own proper love, or a love distinct from that of another, that is, that no two men (*homines*), have altogether a like love, may appear from the infinite variety of human countenances, the countenance being a type of the love ; for it is a known thing, that the countenance is changed and varied according to the affection of love ; the desires also, which are of love, and also man's joys and sorrows, are manifested in the countenance. From this consideration it is evident, that every man is his own proper love, yea, is the form of his love. It is however to be observed, that the interior man, which is the same with his spirit, which liveth after death, is the form of his love, and not so the exterior man which liveth in this world, because this latter man hath learnt from infancy to conceal the desires of his love, yea, to make a pre-

tence and show of desires, which are different from his own.

36. The ground and reason why every one's proper love remains with him after death, is, because love is the life of man, (*homo*), as was said above, No. 34, and hence it is the man himself. Man also is his own proper thought, thus his own proper intelligence and wisdom, but these make one with his love; for man thinks from and according to his love, yea, if he be in freedom, he speaks and acts in like manner as he thinks; from which consideration it may appear, that love is the *esse* or essence of the life of man, and that thought is the *existere* or existence of his life thence derived; wherefore speech and action, which are said to flow from the thought, do not flow from the thought, but from the love through the thought. From much experience it hath been given to know, that man after death is not his own proper thought, but that he is his own proper affection and derivative thought, or that he is his own proper love and derivative intelligence; also that man after death puts off every thing which doth not agree with his love, yea, that he successively puts on the countenance, the tone of voice, the speech, the gestures, and the manners of the love proper to his life: hence it is, that the universal heaven is arranged in order according to all the varieties of the affections of the love of good, and the universal hell according to all the affections of the love of evil.

37. IV. THAT ESPECIALLY THE LOVE OF THE SEX REMAINETH, AND WITH THOSE WHO GO TO HEAVEN, AS IS THE CASE WITH ALL WHO BECOME SPIRITUAL HERE ON EARTH, CONJUGIAL LOVE REMAINETH. The ground and reason why the love of the sex remaineth with man (*homo*) after death, is, because after death a male is a male, and a female a female, and the male principle is male in the male (or masculine) in the whole and in every part thereof; in like manner the female principle in the female, and a principle tending to conjunction is in all and singular their parts, yea, in the most singular; and whereas this conjunctive principle was implanted from creation, and thence perpetually influences, it follows, that the one desires and breathes after conjunction with the other. Love considered in itself is nothing else but a desire and consequent tendency to conjunction, and conjugal love to conjunction into one; for the male man and the female man were so created, that from two they may become as one man, or one flesh, and when they become one, they are then, taken together, man (*homo*) in his fulness; but without such conjunction, they are two, and each is as a divided or half-man. Now whereas the above conjunctive principle lies inmosty concealed in all and singular the parts of the male, and in all and singular the parts of the female, and the same is true of the faculty and desire to be conjoined together into one,

it follows, that the mutual and reciprocal love of the sex remaineth with men (*homines*) after death.

38. We speak distinctively of the love of the sex, and of conjugal love, because the love of the sex is a thing different from conjugal love; the love of the sex hath place with the natural man, but conjugal love with the spiritual man; the natural man loves and desires only external conjunctions, and bodily pleasures thence derived, whereas the spiritual man loves and desires internal conjunction, and satisfactions of the spirit thence derived, and these satisfactions he perceives are granted with one wife, with whom he can perpetually be more and more joined together into one, and the more he enters into such conjunction, he perceives his satisfaction ascending in a like degree, and enduring to eternity; but the natural man hath no consideration of any thing like this. This then is the reason why it is said, that conjugal love after death remains with those who go to heaven, as is the case with all those who become spiritual here on earth.

39. V. THESE THINGS FULLY CONFIRMED BY OCULAR DEMONSTRATION. That man (*homo*) liveth a man after death, and that in this case a male is a male, and a female a female; and that every one's proper love remaineth with him after death, and that especially the love of the sex and conjugal love remaineth, are positions which I have wished hitherto to confirm by such arguments

as respect the understanding, and are called rational; but whereas man (*homo*) from his infancy, in consequence of what had been taught him by his parents and masters, and afterwards by the learned and the clergy, hath been induced to believe, that he shall not live a man after death until the day of the last judgment, which day hath now been expected for six thousand years; and whereas several have regarded this article of faith as one of those tenets, which ought to be believed, but not intellectually conceived, it was therefore necessary that the above propositions should be confirmed also by ocular evidence; otherwise man, who believes only the senses, in consequence of the faith previously implanted, would object thus: If men lived men after death, I should certainly see and hear them: who hath ever descended from heaven, or ascended out of hell, to give such information? In reply to such objections it is to be observed, that it never was possible, nor can be, that any angel of heaven should descend, or any spirit of hell ascend, and speak with men, except with those who have the interiors of the mind or spirit opened by the Lord; and this opening of the interiors cannot be fully effected except with those, who have been prepared of the Lord to receive the things which are of spiritual wisdom; on which accounts it hath pleased the Lord to prepare me, and to open the interiors of my mind, to the intent that the state of heaven and hell,

and the state of the life of men after death, might not remain unknown, and be laid asleep in ignorance, and at length buried in denial. Nevertheless, ocular proofs and documents on the subjects above-mentioned, by reason of their copiousness, cannot here be adduced, but have been already adduced in the Treatise on HEAVEN AND HELL; and afterwards in a Tract entitled, THE CONTINUATION RESPECTING THE SPIRITUAL WORLD; and besides these in the APOCALYPSE REVEALED; but especially, in regard to the present subject of marriages, in the MEMORABLE RELATIONS which are annexed to the several paragraphs or chapters of this work.

40. VI. CONSEQUENTLY THAT THERE ARE MARRIAGES IN HEAVEN. This position having been confirmed by reason, and at the same time by experience, stands in need of no further demonstration.

41. VII. THAT SPIRITUAL NUPTIALS ARE TO BE UNDERSTOOD BY THE LORD'S WORDS, THAT AFTER THE RESURRECTION THEY NEITHER MARRY, NOR ARE GIVEN IN MARRIAGE. In the Evangelists are these words, *Certain of the Sadduces, who say that there is no resurrection, asked Jesus, saying, Master, Moses wrote, if a man die, having no children, his brother shall take his wife, and raise up seed unto his brother. Now there were with us seven brethren, and the first, when he had married a wife, deceased, and having*

*no issue, left his wife unto his brother ; likewise the second also, and the third, unto the seventh ; last of all the woman died also ; therefore in the resurrection whose wife shall she be of the seven ? But Jesus answering, said unto them, The sons of this age marry (make nuptials) and are given in marriage (given to nuptials), but they who shall be accounted worthy to attain another age, and resurrection from the dead, shall neither marry (make nuptials) nor be given in marriage (be given to nuptials), neither can they die any more, for they are like unto the angels, and are the sons of God, being sons of the resurrection. But that the dead rise again, even Moses shewed at the bush, when he called the Lord the God of Abraham, and the God of Isaac, and the God of Jacob ; for he is not the God of the dead, but of the living ; for all live unto him, Luke xx. 27 to 38. Matt. xx. 22 to 31. Mark xii. 13 to 27. There are two things which the Lord taught by these words ; first, that man (*homo*) riseth again after death ; and, secondly, that in heaven they are not given in marriage. That man riseth again after death he taught by these words, That God is not the God of the dead, but of the living, and that Abraham, Isaac, and Jacob, are alive ; he taught the same also in the parable concerning the rich man in hell, and Lazarus in heaven, Luke xvi. 22 to 31. Secondly, that in heaven they are not given in marriage (given to nuptials), he taught by these words,*

“They who shall be accounted worthy to attain another age, neither marry (make nuptials) nor are given in marriage (given to nuptials). That no other nuptials are here meant but spiritual nuptials, is very evident from the words which immediately follow, that neither can they die any more, because they are like unto the angels, and are the sons of God, being sons of the resurrection; by spiritual nuptials is meant conjunction with the Lord, and this is effected on earth, and when it is effected on earth, it is also effected in the heavens, wherefore in the heavens there is no repetition of nuptials, nor are they again given in marriage (given to nuptials); this is also meant by these words, “The sons of this age marry and are given in marriage, but they who are accounted worthy to attain another age, neither marry nor are given in marriage:” these latter are also called by the Lord sons of nuptials, Matt. ix. 15. Mark ii. 19; and on this occasion angels, sons of God, and sons of the resurrection. That to celebrate nuptials signifies to be joined with the Lord, and that to enter into nuptials is to be received into heaven by the Lord, is manifest from the following passages: *The kingdom of heaven is like unto a man a king, who made a marriage (nuptials) for his son, and sent out servants and invited to the marriage (nuptials), Matt. xxii. 1 to 14. The kingdom of heaven is like unto ten virgins, who went forth to meet the bridegroom, of which five being prepared*

entered in to the marriage (nuptials), Matt. xxv. 1, and the following verses; that the Lord here meant himself, is evident from verse 13, where it is said, Watch ye, because ye know not the day and hour in which the Son of man is about to come. Also from the Revelation, The time of the marriage (nuptials) of the Lamb is come, -and his wife hath made herself ready; blessed are they who are called to the marriage-supper of the Lamb, xix. 7, 9. That there is a spiritual meaning in all and singular things which the Lord spake, hath been fully shewn in the DOCTRINE OF THE NEW JERUSALEM CONCERNING THE SACRED SCRIPTURES, published at Amsterdam in the year 1762. (f)

(f) We are well aware, notwithstanding what is here urged by our author concerning the true sense and meaning of our Lord's words respecting *marriages in heaven*, that the natural man will still persist in his natural ideas, and contend for a merely natural or literal understanding of the words: with such we shall not enter into dispute, because it is not probable that truth would appear more manifest, when viewed through the dust, which contention and controversy are but too apt to excite. We should be glad however, in all charity and good will, to suggest to the consideration of such the true signification and import, both natural, rational, and spiritual, of the term *marriage*, as used in holy scripture, and what it is which properly constitutes a *marriage* in the just and full sense of the word; being well persuaded, that the more interiorly the meaning of this term is examined, the more clearly and distinctly it will be seen, that our author's interpretation of the above words of our Lord is just and true. For a further consideration of this subject see the preface.

42. To the above I shall subjoin two MEMORABLE RELATIONS RESPECTING THE SPIRITUAL WORLD. The first is as follows: One morning I was looking upwards into heaven, and I saw over me three expanses one above another; and I saw that the first expanse, which was nearest, opened, and presently the second which was superior to it, and lastly the third which was highest; and by virtue of illustration thence, I perceived, that above the first expanse were the angels who compose the first or ultimate heaven; and above the second expanse were the angels who compose the second or middle heaven; and above the third expanse were the angels who compose the third or highest heaven. I wondered at first what all this was, and what this meant; and presently there was heard from heaven a voice as of a trumpet, saying, We have perceived, and now see, (g) that thou art meditating concerning CONJUGIAL LOVE; and we are aware that no one on earth as yet knoweth what true conjugal love is in its origin and its essence, and yet it is of importance

(g) A distinction is here made betwixt *perceiving* and *seeing*: to *perceive*, according to the sense in which our author uses the expression, is to see more *interiorly*, or in the *interior* man, that is, from a principle of good; whereas to *see* is to perceive more *exteriorly*, or in the *exterior* man, that is, from a principle of truth.

that it should be known; wherefore it hath pleased the Lord to open the heavens to thee in order that illustrating light and consequent perception may flow into the interiors of thy mind: with us in the heavens, especially in the third heaven, our celestial delights are derived principally from conjugal love; wherefore, in consequence of leave granted us, we will let down to thee a conjugal pair for thy inspection and observation: and lo! instantly there appeared a chariot descending from the highest or third heaven, in which was seen one angel; but as it approached there were seen therein two: the chariot at a distance glittered before my eyes like a diamond, and to it were harnessed young horses white as snow; and they who sat in the chariot held in their hands two turtle-doves, and called out to me, saying, Wilt thou that we come nearer to thee? but in this case take heed, lest the glitter, which is from our heaven whence we have descended, and is of a flaming quality, penetrate too interiorly, by the influx of which the superior ideas of thy understanding, which are in themselves celestial, may indeed be illustrated, but these ideas are ineffable in the world wherein thou dwellest; wherefore what thou now art about to hear, receive rationally, and thereby express and explain it so that it may be understood. And I replied, I will observe your caution; come nearer: so they came nearer, and lo! it was a husband and his wife; and they

said, We are a conjugal pair ; we have lived blessed in heaven since the first age of the world, which is called by you the golden age, and during that time in the same perpetual flower of youth, in which thou now seest us at this day. I viewed each attentively, because I perceived that they represented conjugal love in its life and in its adorning, in its life in their faces, and in its adorning in their raiment ; for all the angels are affections of love in a human form ; the ruling affection itself shines forth from their faces, and from the affection, and according to it, the kind and quality of their raiment is derived and determined ; wherefore it is said in heaven, that every one is clothed by his own proper affection. The husband appeared of a middle age between manhood and youth ; from his eyes darted forth sparkling light derived from the wisdom of love, by virtue of which light his face was radiant from its inmost ground, and in consequence of such radiance, the skin had a kind of refulgence in the outermost surface, whereby his whole face was one resplendant comeliness : he was clad in an upper robe which reached down to his feet, and underneath it in a vesture of blue, girded about with a golden girdle, upon which were three precious stones, two sapphires on the sides, and a carbuncle in the midst ; his stockings were of bright shining linen, with threads of silver interwoven, and his shoes were of velvet : such was

the representative form of conjugal love with the husband. But with the wife it was this ; her face was seen by me, and it was not seen ; it was seen as essential beauty, and it was not seen because this beauty was inexpressible ; for in her face there was a splendor of flaming light, such as the angels in the third heaven enjoy, and this light made my sight dim ; so that I was lost in astonishment : she observing this addressed me, saying, What dost thou see ? I replied, I see nothing but conjugal love and the form thereof, but I see and do not see. Hereupon she turned herself obliquely (*h*) from her husband, and then I was enabled to view her more attentively ; her eyes were bright and sparkling, by virtue of the light of her own particular heaven, which light, as was said, is of a flaming quality, which it derives from the love of wisdom ; for in that heaven wives love their husbands from their wisdom and in their wisdom, and husbands love their wives from that love of wisdom and in it, as directed towards themselves, and thus they are united ; this was

(*h*) The reason of her turning herself *obliquely* from her husband, is explained in what follows, where it is said of the colours of the rubies with which her stomacher was clasped, that they varied according to her aspect in regard to her husband, and also according to such aspect were sometimes less, sometimes more glittering, in *mutual* aspect more, and in *oblique* aspect less : thus by turning *obliquely* the colours had less dazzle and glare, and the beholder was thereby enabled to view her more attentively.

the ground and origin of her beauty, which was such, that it would be impossible for any painter to imitate and exhibit it in its form, inasmuch as he has no colours bright and vivid enough to express its lustre, nor is it in the power of his art to depict such beauty: her hair was adjusted in becoming order, so as to correspond with her beauty, and in it were inserted diadems of flowers: she had a necklace of carbuncles, and from it hung a rosary of chrysolites; and she had bracelets of pearl: her upper robe was scarlet, and underneath it she had a stomacher of purple, which was clasped in front with clasps of rubies: but what surprised me was, that the colours varied according to her aspect in regard to her husband, and also according to such aspect were sometimes less, sometimes more glittering, in mutual aspect more, and in oblique aspect less. When I had made these observations, they again discoursed with me, and when the husband spake, he spake at the same time as from his wife, and when the wife spake, she spake at the same time as from her husband, such was the union of their minds from whence speech flows; and on this occasion I also heard the sound (tone of voice) of conjugal love, that inwardly it was simultaneous, (*i*) and that it like-

(*i*) The term *simultaneous* is peculiar to our author, and is applied by him to denote the existence of things or principles *together* in such an order, that the last or lowest thing or principle

wise proceeded from the delights of a state of peace and innocence. At length they said, we are recalled, we must depart; and instantly they appeared again conveyed in a chariot as before; and the way by which they were conveyed was a paved way through flowering shrubberies, from the beds of which sprung up olive and orange-trees laden with fruit: and when they approached near their own heaven, they were met by several virgins, who welcomed and introduced them.

43. After this an angel from that heaven was seen by me, holding in his hand a sheet of paper, which he unfolded, saying, I see that thou art meditating on conjugal love; in this paper are contained arcana of wisdom respecting that love, which have never as yet been discovered in the world; they are now to be discovered, because the discovery is of importance; those arcana abound more in our heaven than in the rest, because we

may contain and be recipient of the first and highest. Thus the soul, the animal spirit, and the body of man, are said to exist in *simultaneous* order, because the two former principles are contained in the last, and exist therein in all their fulness. The same is true of the three principles called end, cause, and effect, and also of will, understanding, and action, which all exist *simultaneously*, that is, *at once and together* in all their fulness in the last. So in the present case, the sound of conjugal love is said to be *simultaneous* with the delights of a state of peace and innocence, denoting that the delights of a state of peace and innocence were inwardly in that sound, and existed *together* therein and therewith in all their fulness.

are in the marriage of love and wisdom : but I prophesy, that no others will appropriate to themselves that love, except those who are received of the Lord into the New Church, which is the New Jerusalem. Having said this, the angel let down the paper unfolded, which a certain angelic spirit received from him, and laid it on a table in a certain closet, which he instantly locked up, and held out the key to me, and said, Write.

44. THE SECOND MEMORABLE RELATION. I once saw three spirits recently deceased, who wandered about in the world of spirits, examined whatever came in their way, and made inquiry concerning it ; they were all amazement to find that men lived altogether as before, and that the objects they saw were similar to those they had seen before, for they knew that they were departed out of the former or natural world, and that in that world they believed that they should not live as men until the day of the last judgment, when they should be again clothed with the flesh and bones that had been laid in the tomb ; wherefore, in order to remove all doubt of their being really and truly men, they by turns viewed and touched themselves and others, and felt the surrounding objects, and by a thousand proofs confirmed themselves, that they were now men as in the former world ; add to this, that they saw each other in a brighter light, and the surrounding objects in superior splendor, and thus their vision was more

perfect. At that instant two angelic spirits by chance met them, and accosted them, saying, Whence are ye? and they replied, We have departed out of a world, and again we live in a world, thus we have migrated from world to world, and this is what surprises us. Hereupon the three novitiate spirits questioned the two angelic spirits concerning heaven; and whereas two of the three novitiates were youths, and there darted from their eyes as it were a sparkling fire of lust for the sex, the angelic spirits said, Possibly ye have seen some females; and they replied in the affirmative; and inasmuch as they had made inquiry respecting heaven, the angelic spirits gave them the following information: In heaven there is all variety of magnificent and splendid objects, and such things as the eye had never seen; there are also virgins and young men, virgins of such beauty, that they may be called beauties in their proper form; and young men of such morality, that they may be called moralities in their proper form; moreover, the beauties of the virgins and the moralities of the young men correspond to each other, as forms mutually suited the one to the other. Hereupon the two novitiates asked, Are there in heaven human forms altogether similar to those which are in the natural world? And reply was made, They are altogether similar, nothing is wanting in the male, and nothing in the female; in a word, the male is male, and the female is female, in all

the perfection of form in which they were created; retire if you please, and examine with yourself, whether any thing be wanting, and whether you are not a complete man as before. Again, the novitiates said, We have been told in the world from which we have departed, that in heaven they are not given in marriage, because they are angels; —is then in such case the love of the sex given? And the angelic spirits replied, *Your* love of the sex is not given in heaven, but the angelic love of the sex, which is chaste, and void of all libidinous allurements, is given. Hereupon the novitiates observed, If there be given a love of the sex void of allurements, what in such case is the love of the sex? And whilst they were thinking about this love, they sighed, and said, Oh, how dry and insipid is the joy of heaven! What young man, if this be the case, can possibly wish for heaven? Is not such love barren and void of life? To this the angelic spirits replied with a smile, The angelic love of the sex, or such as exists in heaven, is nevertheless full of inmost delights; it is the most agreeable expansion of all principles of the mind, and thence of all parts of the breast, existing inwardly in the breast, and sporting therein as the heart sporteth with the lungs, (*k*)

(*k*) The union of the heart and lungs is much treated of and illustrated in our author's other writings, especially in his work entitled, *De Regno Animalium*. It is a subject also well known to

giving birth thereby to respiration, tone of voice, and speech; so that the intercourse between the sexes, or between the youths and virgins, is an intercourse of essential celestial sweets, which are pure. All novitiates, when ascending into heaven, are explored as to the quality of their chastity, being let into the company of virgins, the beauties of heaven, who perceive, from the tone of voice, from the speech, from the face, from the eyes, from the gesture, and from the exhaling sphere, of what quality they are in regard to the love of the sex, and if the love be unchaste, they quit them instantly, and acquaint their fellow-angels that they have seen satyrs or priapusses; (1) the new comers also in such cases undergo a change, and in the eyes of the angels appear rough and hairy, and as to their feet like calves, or leopards, and presently they are cast down again, lest by their lust they should defile the heavenly air (*aura*). On receiving this information, the two novitiates again said, According to this, there is no love of the sex in heaven, for what is a chaste love of the sex, but a love drained of the essence

anatomists, and allowed to constitute the very essential principle of bodily life and motion, inasmuch as without such union there could be no respiration, and without respiration all the vital faculties are suspended, and presently cease to operate in the body.

(1) It may be expedient to inform the unlearned reader, that in ancient times they were called *satyrs* and *priapusses*, who were particularly addicted to obscenity.

of its life? And must not all intercourse of youths and virgins, in such case, be an intercourse of dry insipid joys? We are not stocks and stones, but perceptions and affections of life. To this the angelic spirits indignant replied, Ye are altogether ignorant what a chaste love of the sex is and means, because as yet ye yourselves are not chaste; this love is the very essential delight of the mind and thence of the heart, and not at the same time of the flesh beneath the heart; angelic chastity, which is common to each sex, prevents the passage of that love beyond the closure of the heart, but within that closure and above it, the morality of a youth is delighted with the beauty of a virgin in the delights of a chaste love of the sex, which delights are of too interior a nature, and too abundantly pleasant, to admit of any description in words. Howbeit, the angels have this love of the sex, because they have conjugal love only, and conjugal love cannot exist together with unchaste love of the sex; for love truly conjugal is chaste love, and hath nothing common with unchaste love, being confined to one of the sex, and separate from all others, for it is a love of the spirit and thence of the body, and not a love of the body and thence of the spirit, that is, not a love infesting the spirit. On hearing this, the two young novitiates rejoiced, and said, There still exists in heaven a love of the sex; what else is conjugal love? But the angelic spirits

replied, Think more profoundly, weigh the matter well in your minds, and ye will perceive, that your love of the sex is a love extra-conjugial, and that conjugial love is quite another thing, the latter being distinct from the former, as wheat is from chaff, or rather, as the human principle is from the bestial: if you should ask the females in heaven, what is meant by love extra-conjugial, I take upon me to say, their reply will be this, What is it you mean? What is it you speak? How can such a question come out of your mouth, which so wounds our ears? How can a love not created be begotten in man (*homo*)? If you should then ask them, What is meant by love truly conjugial? I know they will reply, It is not the love of the sex, but the love of one of the sex, which love hath no other ground of existence than this, when a youth sees a virgin provided of the Lord, and a virgin sees a youth, they are each made sensible of a conjugial principle kindling in their hearts, and perceive that each is the other's, he her's, and she his; for love meets love, and causes them to know each other, and instantly conjoins their souls, and afterwards their minds, and thence enters their bosoms, and after the nuptials penetrates further, and thus becomes love in its fullness, which grows every day into conjunction, till they are no longer two, but as it were one. I know also that they will be ready to affirm, in the most solemn manner, that they are not acquainted with any other

love of the sex; for they urge, How can a love of the sex be given, unless it be thus obvious (tending mutually to meet) and reciprocal, so as to breathe after eternal union, which consists in two becoming one flesh? To this the angelic spirits added, In heaven they are in total ignorance what whoredom is, nor do they know that it exists, or that its existence is even possible; the angels feel a general coldness all over the body to unchaste or extra-conjugal love, and on the other hand, they feel a warmth in the body throughout arising from chaste or conjugal love; with the males all the nerves lose their proper tension at the sight of a harlot, and recover it again at the sight of a wife. The three novitiates, on hearing this, asked, Doth a similar love exist between conjugal partners in the heavens and in the earths? And the two angelic spirits replied, that it was altogether similar; and whereas they perceived in the novitiates an inclination to know, whether in heaven there were similar ultimate delights, they said, that they were exactly similar, but much more blessed, inasmuch as angelic perception and sensation is much more exquisite than human perception and sensation; and what, added they, is the life of that love unless derived from a vein of potency? When this potency faileth, must not the love itself needs fail and grow cold? Is not this virtue of potency the very measure, the very degree, and the very basis of that love?

Is it not its beginning, its firmament, and its complement? It is an universal law, that things primary exist, subsist, and persist from things ultimate; this is true also of that love, wherefore unless there were ultimate delights, there would be no delights of conjugal love. The novitiates then asked, Whether from the ultimate delights of that love in heaven any offspring was produced, and, if not, to what use did those delights serve? The angelic spirits answered, That no natural offspring was produced, but spiritual offspring: and the novitiates said, What is spiritual offspring? They replied, Two conjugal partners by ultimate delights are more and more united in the marriage of good and truth, and the marriage of good and truth is the marriage of love and wisdom, and love and wisdom are the offspring which is produced from that marriage; and whereas the husband in heaven is wisdom, and the wife is the love thereof, and also both are spiritual, therefore no other than spiritual offspring can be there conceived and born; hence it is that the angels, after delights, do not experience sadness, as some do on earth, but are chearful, and this in consequence of a continual influx of fresh powers succeeding the former, which serve for their renovation, and, at the same time, illustration; for all who come into heaven, return into their vernal youth, and into the powers appertaining to that age, and thus continue to eternity. The three

novitiate, on hearing this, said, Is it not written in the Word, that in heaven they are not given in marriage, because they are angels? To which the angelic spirits replied, Look up into heaven, and ye will receive an answer: and they asked, Why they were to look up into heaven; they said, Because thence we receive all interpretations of the Word; the Word is altogether spiritual, and the angels, as being spiritual, will teach the spiritual understanding of it. And they did not wait long before heaven was opened over their heads, and two angels appeared in view, and said, Nuptials are given in the heavens, as in the earths, but only to those in the heavens, who are in the marriage of good and truth, nor are any others angels, wherefore spiritual nuptials, which relate to the marriage of good and truth, are there understood; these (viz. spiritual nuptials) have place in the earths, but not after departure thence, thus not in the heavens; as it is said of the five foolish virgins, who were also invited to the nuptials, that they could not enter, because they were not in the marriage of good and truth, for they had no oil, but only lamps; by oil is understood good, and by lamps truth; and to be given in marriage (to nuptials) is to enter into heaven, where the marriage of good and truth hath place. The three novitiates were made glad with this intelligence, and being filled with a desire of heaven, and with the hope of heavenly nuptials, said, We will

apply ourselves with all diligence to the study of morality, and a becoming conduct of life, that we may enjoy our wishes.

*Of the STATE of MARRIED PARTNERS after
DEATH.*

45. **T**HAT there are marriages in the heavens, hath been shewn just above ; it remains now to be considered, whether the marriage-covenant ratified in the world will remain and be in force after death, or not. As this is not a question of judgment but of experience, and as experience herein hath been granted me by consociation with angels and spirits, I shall here adduce it, but yet so, that reason may consent to and confirm it. To have this question determined, is an object also of the wishes and desires of all married persons ; for husbands, who have loved their wives, in case they die, are desirous to know whether it be well with them, and whether they shall ever meet together again ; and the same is true of wives in regard to their husbands ; many married pairs also wish to fore-know, whether they are to be separated after death, or to live together ; they who have disagreed in their tempers, wish to know whether they are to be separated ; and they who have agreed, whether they are to live together. Information

on this subject then being a thing much wished for, we shall now proceed to deliver it, and this in the following order: I. *That the love of the sex remaineth with every man (homo) after death, according to its interior quality, that is, such as it had been in his interior will and thought in the world.* II. *That the same is true of conjugal love.* III. *That two married partners most commonly meet after death, know each other, again associate, and for some time live together; this is the case in the first state, thus whilst they are in externals, as in the world.* IV. *But that successively, as they put off externals, and enter into their internals, they perceive what had been the quality of their love and inclination for each other, and, consequently, whether they can live together, or not.* V. *That in case they can live together, they remain married partners; but if they cannot live together, they separate themselves, sometimes the husband from the wife, and sometimes the wife from the husband, and sometimes each from the other.* VI. *And that in this case there is given to the husband a suitable wife, and to the wife in like manner a suitable husband.* VII. *That married partners enjoy similar communications with each other as in the world, but more delightful and blessed; nevertheless without procreation, in the place of which they experience spiritual procreation, which is that of love and wisdom.* VIII. *That this is the case with those who go to heaven, but it is otherwise with those who*

go to hell. We proceed to an explication of these articles, by which they may be illustrated and confirmed.

46. I. THAT THE LOVE OF THE SEX REMAINETH WITH EVERY MAN AFTER DEATH, ACCORDING TO ITS INTERIOR QUALITY, THAT IS, SUCH AS IT HAD BEEN IN HIS INTERIOR WILL AND THOUGHT IN THE WORLD. Every love follows man after death, because it is the esse of his life; and the ruling love, which is head of the rest, remains with him to eternity, and together with it the subordinate loves; the ground and reason why they remain, is, because love properly appertains to the spirit of man, and to the body by derivation from the spirit, and man after death becometh a spirit, and thereby carries his love along with him; and inasmuch as love is the esse of man's life, it is evident, that such as man's life hath been in the world, such is his lot after death. As to what concerns the love of the sex, it is the universal of all loves, being implanted from creation in the very soul of man, from which the essence of the whole man is derived, and this for the sake of the propagation of the human race. The ground and reason why this love principally remains, is, because after death, a male is a male, and a female a female, and because there is nothing in the soul, in the mind, and in the body, which is not male (or masculine) in the male, and female (or feminine) in the female; and these two

principles (the male and female) are so created, that they have a continual tendency to conjunction, yea, to such a conjunction as to become one; this tendency (or endeavour) is the love of the sex, which precedes conjugal love. Now whereas a conjunctive inclination is inscribed on all and every part and principle of the male and female, it follows, that this inclination cannot be obliterated and die away with the body.

47. The ground and reason why the love of the sex remaineth such as it was interiorly in the world, is, because to every man there appertains an internal and an external [part or principle], which two principles are also called the internal and external man, and hence there is an internal and external will and thought; man quits the external, and retains his internal principle, when he dies; for externals properly appertain to his body, and internals properly appertain to his spirit: and now whereas every man is his own proper love, and love resides in his spirit, it follows, that the love of the sex remains with him after death, such as it was interiorly with him; as for example, if the love interiorly had been conjugal and chaste, it remains after death conjugal and chaste; but if it had been interiorly scortatory, (*m*) it remains such also after death. It

(*m*) As we have no expression in our language to denote the precise idea of the opposite to conjugal love, which is here signi-

is however to be noted, that the love of the sex is not alike with one person as with another; its differences are infinite; nevertheless, such as it is in the spirit of any one, such also it remains.

48. II. THAT CONJUGIAL LOVE IN LIKE MANNER REMAINS SUCH AT IT HAD BEEN INTERIORLY, THAT IS, SUCH AS IT HAD BEEN IN MAN'S INTERIOR WILL AND THOUGHT IN THE WORLD. Inasmuch as the love of the sex is one thing, and conjugal love another, therefore mention is made of each, and it is said, that the latter also remains after death such as it had been with man during his abode in the world, in his internal man: but inasmuch as few know the distinction between the love of the sex and conjugal love, therefore, before we proceed further in the subject of this treatise, it may be expedient briefly to point out this distinction. The love of the sex is a love directed to several, and contracted with several of the sex, whereas conjugal love is only directed to one, and contracted with one of the sex; moreover, love directed to several, and contracted with several, is a natural love, for it is common to man (*homo*), with beasts and birds, which are natural, whereas conjugal love is a

fied by the Latin term *scortatorius*, we shall take the liberty of adopting the language of the original, and rendering it into English by the term *scortatory*; and the English reader is desired to attend to the sense and application of the term, whensoever it occurs in any future part of this work.

spiritual love, and peculiar and proper to men, because men were created, and are therefore born to become spiritual : wherefore so far as man becomes spiritual, so far he puts off the love of the sex, and puts on conjugal love. In the beginning of marriage the love of the sex appears as if conjoined with conjugal love, but in the progress of marriage they are separated, and in this case, with such as are spiritual, the love of the sex is exterminated, and conjugal love is insinuated; but with such as are natural, the contrary happens. From these observations it is evident, that the love of the sex, as being directed to and contracted with several, and being in itself natural, yea, animal, is impure and unchaste, and as being vague and indeterminate in its object, is scortatory; whereas the case is altogether otherwise with conjugal love. That conjugal love is spiritual, and properly human, will manifestly appear from what follows.

47. II. THAT TWO MARRIED PARTNERS MOST COMMONLY MEET AFTER DEATH, KNOW EACH OTHER, AGAIN ASSOCIATE, AND FOR SOME TIME LIVE TOGETHER; THIS IS THE CASE IN THE FIRST STATE, THUS WHILST THEY ARE IN EXTERNALS AS IN THE WORLD. There are two states into which a man (*homo*) enters after death, an external and an internal state; he comes first into his external state, and afterwards into his internal; and during the external state,

married partners meet each other, (supposing they are both deceased,) know each other, and if they have lived together in the world, associate again, and for some live together; and when they are in this state, they do not know the inclination of each to the other, this being concealed in the internals of each: but afterwards, when they come into their internal state, the inclination manifests itself, and if it be in mutual agreement and sympathy, they continue to live together a conjugal life, but if it be in disagreement and antipathy, their marriage is dissolved. In case the man had had several wives, he successively joins himself with them, whilst he is in his external state; but when he enters into his internal state, in which he perceives the inclinations of love, and of what quality they are, he then either adopts one, or leaves all; for in the spiritual world, as well as in the natural world, it is not allowable for any christian to have more than one wife, inasmuch as it infests and profanes religion. The case is the same with the woman who had had several husbands; nevertheless the women in this case do not join themselves to their husbands, they only present themselves, and the husbands adjoin them to themselves. It is to be noted that husbands rarely know their wives, but that wives well know their husbands; the reason is, because women have an interior perception of love, and men only an exterior.

48. IV. BUT THAT SUCCESSIVELY, AS THEY PUT OFF EXTERNALS, AND ENTER INTO THEIR INTERNALS, THEY PERCEIVE WHAT HAD BEEN THE QUALITY OF THEIR LOVE AND INCLINATION FOR EACH OTHER, AND, CONSEQUENTLY, WHETHER THEY CAN LIVE TOGETHER, OR NOT. There is no occasion to explain this further, inasmuch as it follows of consequence from what was explained in the foregoing article : suffice it here to shew how man (*homo*) after death puts off externals, and puts on internals. Every one after death is first introduced into the world, which is called the world of spirits, and is in the midst between heaven and hell, and in that world he is prepared, for heaven if he be good, and for hell if he be evil. The end or design of this preparation is, that the internal and external may agree together and make one, and may not disagree and make two ; in the natural world they frequently make two, and only make one with those who are sincere in heart : that they make two, is evident from the deceitful and the cunning, especially from hypocrites, flatterers, dissemblers, and liars : but in the spiritual world it is not thus allowable to have a divided mind, for whosoever hath been wicked in internals, must also needs be wicked in externals ; in like manner, whosoever hath been good, must be good in each principle ; for every man after death becomes such in quality as he had been interiorly, and not such as he had been exteriorly ; for this end he is let

alternately after his decease into his external and into his internal ; and every one, whilst he is in his external, is wise, that is, is willing to appear wise, even though he be wicked ; but a wicked person in his internal is insane ; he is enabled by those vicissitudes to see his insanities, and to repent of them ; but if he had not repented in the world, he cannot afterwards, for he loves his insanities, and is willing to remain in them ; wherefore he forces his external also to be in like manner insane ; thus his internal and external become one, and when this is effected, he is prepared for hell. But it is otherwise with a good spirit ; such an one, inasmuch as in the world he had respect unto God, and had repented, was more wise in his internal than in his external ; in his external also, by reason of the allurements and vanities of the world, he was sometimes led astray ; wherefore his external is likewise reduced to agreement with his internal, which, as was said, is wise ; and when this is effected, he is prepared for heaven. From these considerations it may plainly appear, how the case is in regard to putting off the external, and putting on the internal after death.

49. V. THAT IN CASE THEY CAN LIVE TOGETHER, THEY REMAIN CONJUGIAL PARTNERS, BUT IF THEY CANNOT LIVE TOGETHER, THEY SEPARATE THEMSELVES, SOMETIMES THE HUSBAND FROM THE WIFE, AND SOMETIMES THE WIFE FROM THE HUSBAND, AND SOMETIMES

EACH FROM THE OTHER. The reason why separations take place after death, is, because the conjunctions that are made on earth are seldom made from any internal perception of love, but from an external perception which hides the internal; the external perception of love originates in such things as regard the love of the world and of the body; wealth and large possessions are peculiarly the objects of worldly love, whilst dignities and honours are those of the love of the body; besides these objects, there are also various enticing allurements, such as beauty and an external polish of manners, and sometimes even an unchasteness of character, [which lead to external conjunctions;] moreover, matrimonial engagements are frequently contracted within the particular district, city, or village, in which the parties were born, and where they inhabit, in which case the choice is confined and limited to families which are known, and to such as are in similar circumstances in life; hence it is, that matrimonial connections made in the world are for the most part external, and not at the same time internal; when yet it is the internal conjunction, or conjunction of souls, which constitutes a real marriage, and this conjunction is not perceivable, until man (*homo*) puts off the external and puts on the internal, as is the case after death. This then is the ground and reason why separations take place, and afterwards new conjunctions with such as are similar and homogene-

ous, unless these conjunctions have been provided on earth, as is the case with those who from an early age have loved, have wished, and have asked of the Lord a legitimate and lovely connection with one of the sex, shunning and abominating the impulses of a loose and wandering lust.

50. VI. THAT IN THIS CASE THERE IS GIVEN TO THE MAN A SUITABLE WIFE, AND TO THE WOMAN A SUITABLE HUSBAND. The reason is, because no other married partners can be received into heaven, so as to remain there, but such as have been interiorly united, or are capable of being united as in one, for in heaven two married partners are not called two, but one angel ; which is understood by the Lord's words, that they are no longer two, but one flesh. The reason why no other married partners are received into heaven, is, because no others can there cohabit, that is, abide together in one house, and in one bed-chamber and bed ; for all who are in the heavens, are associated together according to affinities and relationships of love, and have habitations accordingly, inasmuch as in the spiritual world there are not spaces, but appearances of spaces, and these appearances are according to the states of life of the inhabitants, and the states of life are according to the states of love ; wherefore in that world no one can dwell but in one house, which is provided for and assigned to him according to the quality of his love ; if he dwells in any other, he is straitened

and pained in his breast and breathing ; and it is impossible for two to cohabit in the same house, unless they are likenesses ; neither can married partners so cohabit, unless they are mutual inclinations ; (*n*) if they are external inclinations, and not internal at the same time, the very house itself or the place itself separates, rejects, and drives them away. This is the reason why for those, who after preparation are introduced into heaven, there is provided marriage (*conjugium*) with a consort, whose soul inclines to mutual union with the soul of another, so that they no longer wish to be two lives, but one : and this is the reason also, why after separation there is given to the man a suitable wife, and to the woman in like manner a suitable husband.

51. VII. THAT CONJUGIAL PAIRS ENJOY SIMILAR COMMUNICATIONS WITH EACH OTHER AS IN THE WORLD, BUT MORE DELIGHTFUL AND BLESSED ; NEVERTHELESS WITHOUT PROLIFICATION, IN THE PLACE OF WHICH THEY EXPERIENCE SPIRITUAL PROLIFICATION, WHICH IS THAT OF LOVE AND WISDOM. The ground and reason why conjugal love pairs enjoy similar communications as in the world, is, because after death a male is a male, and a female a female, and there

(*n*) It is an uniform doctrine of our author, that every man is his own inclination, or his own will, or his own love ; whether therefore we speak of the man, or his inclination, his will, or his love, it is the same thing.

is implanted in each at creation an inclination to conjunction; and this inclination with man is the inclination of his spirit and thence of his body; wherefore after death, when man becomes a spirit, the same mutual inclination remains, and this cannot exist without similar communications; for after death man is man as before, neither is any thing wanting in the male, nor any thing in the female; as to form they are like themselves, and also as to affections and thoughts; and what must be the necessary consequence, but that they must enjoy like communications? And whereas conjugal love is chaste, pure, and holy, therefore their communications are in all fulness; but on this subject see what was said above in the MEMORABLE RELATION, n. 44. The reason why such communications are more delightful and blessed than in the world, is, because conjugal love, when it is the love of a spirit, becomes more interior and pure, and thereby more perceivable, and every delight increases according to perception, and increases to such a degree, that its blessedness is distinguishable in its delight. (o)

52. The reason why marriages in the heavens are without prolification, and that in place thereof

(o) The author here distinguishes between *blessedness* and *delight*, and the distinction is grounded in the difference between what is internal and what is external. *Blessedness* therefore is *internal delight*, and *delight* is *external blessedness*; or in other words, *blessedness* relates to the inner man, and *delight* to the outer man,

there is experienced spiritual procreation, which is that of love and wisdom, is, because with the inhabitants of the spiritual world, the third principle, which is natural, is wanting, and this principle is the continent of spiritual principles, and spiritual principles without their continent have no consistence, like those principles which are procreated in the natural world, moreover, spiritual principles considered in themselves have relation to love and wisdom, wherefore love and wisdom are the births produced from marriages in the heavens: these are called births, because conjugal love perfects an angel, uniting him with his consort, in consequence whereof he becomes more and more a man (*homo*), for, as was said above, two conjugal partners in heaven are not two but one angel; wherefore by conjugal union they fill themselves with the human principle, which consists in desiring to grow wise, and in loving whatsoever appertains to wisdom.

53. VIII. THAT THIS IS THE CASE WITH THOSE WHO GO TO HEAVEN, BUT IT IS OTHERWISE WITH THOSE WHO GO TO HELL. That after death a suitable wife is given to a husband, and a suitable husband to a wife, and that they enjoy delightful and blessed communications, but without procreation except of a spiritual kind, is to be understood of those who are received into heaven, and become angels; the reason is, because such are spiritual, and marriages (*conjugia*) in

themselves are spiritual, and thence holy: but with respect to those who go to hell, they are all natural, and marriages merely natural are not marriages but conjunctions, which originate in unchaste lust: the nature and quality of such conjunctions will be shewn in the following pages, when we come to treat of the chaste and unchaste [principles], and further when we come to treat of scortatory love.

54. To what hath been above related concerning the state of conjugal partners after death, it may be expedient to add the following circumstances. I. That all those married partners, who are merely natural, are separated after death; the reason is, because the love of marriage (*conjugii*) grows cold with such, and the love of adultery grows warm; nevertheless after separation they sometimes associate themselves as married partners with others, but after a short time they recede from each other, and this in many cases is done repeatedly, till at length the man is made over to some harlot, and the woman to some adulterer, which is effected in an infernal prison, concerning which prison see the APOCALYPSE REVEALED, n. 153, p. x, where promiscuous whoredom is forbidden each party under certain pains and penalties. II. Married partners, of which one is spiritual and the other natural, are also separated after death, and to the spiritual is given a suitable conjugal partner, whereas the natural one is trans-

mitted to the resorts of the lascivious amongst his like. III. But they, who in the world have lived a single life, and have altogether alienated their minds from marriage, in case they be spiritual, remain single, but if natural, they become whoremongers. It is otherwise with those, who in their single state have desired marriage, and especially if they have solicited it without success; for such, in case they are spiritual, blessed marriages are provided, but not until they come into heaven. IV. They who in the world have been shut up in monasteries, both men and women, at the conclusion of the monastic life, which continues some time after death, are let loose, and discharged, and enjoy the free indulgence of their desires, whether they are disposed to live in a married state, or not; if they are disposed to live in a married state, this is granted them, but if otherwise, they are conveyed to those who live in celibacy on the side of heaven; such however, as have indulged the fires of prohibited lust, are cast down. V. The reason why they who live in celibacy are on the side of heaven, is, because the sphere of perpetual celibacy infests the sphere of conjugal love, which is the very essential sphere of heaven; and the reason why the sphere of conjugal love is the very essential sphere of heaven, is, because it decends from the heavenly marriage of the Lord and the church.

55. To the above I shall add two MEMORABLE RELATIONS; the FIRST is this. On a time there was heard from heaven most sweet melody, arising from a song composed and sung by wives and virgins in heaven; the sweetness of their singing was the affection of some kind of love flowing forth harmoniously; heavenly songs are nothing else but sonorous affections, or affections expressed and modified by sounds, for as the thoughts are expressed by discourse, so the affections are expressed by songs; and from the measure and flow of modulation, the angels perceive the object of the affection. There were on this occasion many spirits about me, and I was informed by some of them, that they heard this most sweet melody, and that it was the melody of some lovely affection, the object of which they knew not; wherefore they made various conjectures about it, but in vain; some conjectured that the singing expressed the affection of a bridegroom and bride when they sign the marriage-articles; some that it expressed the affection of a bridegroom and bride at the solemnizing the nuptials; and some that it expressed the primitive love of a husband and wife. But at that instant there appeared in the midst of them an angel from heaven, and he said, that they were singing the chaste love of the sex; hereupon some of the by-standers asked, What is the chaste love of the sex? And the angel answered, It is the love which a man bears

towards a virgin, or towards a wife, of beautiful form and becoming manners, free from every idea of lasciviousness, and the same love experienced by a virgin or wife towards a man. As he spake these words, the angel vanished. The singing continued, and whereas the by-standers then knew the subject of the affection which it expressed, they heard it with much variety, every one according to the state of his love; they who looked upon women with a chaste eye, heard it as a song of symphony and sweetness; but they who looked upon women with an unchaste eye, heard it as an unharmonious and sorrowful song; and they who looked upon women with a disdainful eye, heard it as a song discordant and grating. At that instant the plane, on which they stood, was suddenly changed into a theatre, and a voice was heard, CANVAS THIS LOVE: and immediately spirits from various societies presented themselves, and in the midst of them some angels in white; and these latter spake on the occasion, and said, We in this spiritual world have inquired into every species of love, not only into the love which a man has for a man, and a woman for a woman; and into the reciprocal love of a husband and wife; but also into the love which a man has for women, and which a woman has for men; and it hath been granted us to pass through societies and examine them, and we have never as yet found the common love of the sex chaste, except with

those, who from a principle of true conjugal love are in continual potency, and these are in the highest heavens: and it hath been also given us to perceive the influx of this love into the affections of our hearts, and we have been made sensible that it exceeds every other love in sweetness, except the love of two conjugal partners whose hearts are one: but we have besought you to canvass this love, because it is new and unknown to you; and whereas it is essential pleasantness, it is called by us in heaven heavenly sweetness. Then they began the canvass, and on this occasion they spake first, who were not able to think chastely of marriages, and said, What man, when he beholds a beautiful and lovely virgin or wife, can so correct and purify the ideas of his thought from concupiscence, as to love the beauty, and yet have no inclination to taste it, if it be allowable? Who can convert concupiscence, which is innate in every man, into such chastity, thus into somewhat not itself, and yet love? Can the love of the sex, when it enters by the eyes into the thoughts, stop at the face of a woman? Doth it not descend instantly into the breast, and beyond it? The angels talk idly in saying that this love may be chaste, and yet be the sweetest of all loves, and that it can only have place with husbands, who are in true conjugal love, and thence in a super-eminent degree of potency with their wives: do such husbands possess any peculiar

power more than other men, when they see beautiful women, of keeping the ideas of their thought in a state of elevation, and as it were of suspending them, so that they cannot descend and proceed to what constitutes that love?—The argument was next taken up by those, who were in cold and in heat, in cold towards their wives, and in heat towards the sex; and they said, What is a chaste love of the sex? Is it not a contradiction in terms to talk of such a love? If chastity be predicated of the love of the sex, is not this destroying the very thing itself of which it is predicated? How can a chaste love of the sex be the sweetest of all loves, when chastity deprives it of its sweetness? Ye all know where the sweetness of that love resides; when therefore the idea conjunctive therewith is banished from the mind, where and whence, in such case, is the sweetness?—At that instant certain spirits interrupted them, and said, We have been in company with the most beautiful females, and have had no lust, wherefore we know what a chaste love of the sex is. But their companions, who were acquainted with their lasciviousness, replied, Ye were at those times in a state of loathing towards the sex arising from impotence, and this is not a chaste love of the sex, but is the ultimate of unchaste love. On hearing what had been said, the angels indignant requested, that they who stood on the right hand, or to the south, might deliver their sentiments;

and they said, There is a love of man and man to each other, and also of woman and woman to each other, and there is a love of a man to a woman, and of a woman to a man; and these three pairs of loves differ totally from each other; the love of man and man is as the love of understanding and understanding, for man was created and consequently born to become understanding; the love of woman and woman is as the love of affection and affection of the understanding of men, for the woman was created and born to become a love of the understanding of a man: these loves, viz. of man and man, and of woman and woman, do not enter throughly into the bosom, but stand without, and only touch each other, thus do not interiorly join the two parties together; wherefore also two men, by their mutual reasonings, sometimes engage in combat together like two wrestlers; and two women, by their mutual concupiscencies, are at war with each other like two prize-fighters. But the love of man and woman is the love of the understanding and of its affection, and this love enters throughly and effects conjunction, and that conjunction is that love: but the conjunction of minds and not of bodies at the same time, is spiritual love, and consequently chaste love; and this love is only given with those, who are in true conjugal love, and thence in an eminent degree of potency, because such, by reason of chastity, do not admit

an influx of love from the body of any other woman, but of their own wives; and inasmuch as they are in a super-eminent degree of potency, they cannot do otherwise than love the sex, and at the same time hold in aversion whatsoever is unchaste: hence they are principled in a chaste love of the sex, which considered in itself is interior spiritual friendship, deriving its sweetness from an eminent degree of potency; but this chaste, this eminent degree of potency they possess in consequence of a total abdication of whoredom; and whereas each loves his own wife alone, the potency is chaste. Now, since this love with such doth not partake of the flesh, but only of the spirit, therefore it is a chaste love; and whereas the beauty of the woman, by reason of innate inclination, enters at the same time into the mind, therefore it is a sweet love. On hearing these words, many of the by-standers put their hands to their ears, saying, What hath been said hurts our ears, and what hath been spoken (*p*)

(*p*) The spirits here make use of the two terms *said* and *spoken*, which at first sight appear to be synonymous, but yet are not so, inasmuch as they are intended to convey distinct ideas, the one term having relation to *good* and the other to *truth*. These two terms occur in the same distinction in Luke, chap. xii. verse 3, although it is not attended to in the English version, where both expressions are alike rendered by the word *spoken*, whereas the passage ought to have been translated thus: "Therefore whatsoever ye have *said* in darkness shall be heard in light, and what-

is in us of no account. These spirits were unchaste. And then again was heard the singing from heaven, and sweeter now than before, but to the unchaste it was so grating and discordant, that they hurried out of the theatre and fled away, leaving behind them only a few, who from a ground of wisdom loved conjugal chastity.

56. THE SECOND MEMORABLE RELATION.

As I was discoursing with angels some time ago in the spiritual world, I was inspired with a desire, attended with a pleasing satisfaction, to see the TEMPLE OF WISDOM, which I had seen once before, and accordingly I inquired of them the way to it. They said, Follow the light, and thou wilt find it. And I said, What is it you mean by following the light? They replied, Our light grows brighter and brighter as we approach that temple, wherefore follow the light according to the increase of its brightness, for our light proceeds from the Lord as a sun, and thence considered in itself is wisdom. Immediately I directed my

soever ye have *spoken* to the ear in closets shall be proclaimed on houses." The same two terms occur again in John xii. 49; and in this passage the distinction is attended to in the English translation; but then it is observable, that in the very next verse 50, a third term occurs, of similar import, yet of distinct signification, which has not been attended to by the translators, who have rendered it *said*; whereas it manifestly relates to a more internal speech, being predicated of the speech of the Father to the Son, and therefore ought to have been expressed by another term.

course, in company with two angels, according to the increase of the brightness of the light, and ascended by a steep path to the summit of a hill, which was in the southern quarter, and there was a magnificent gate; and the keeper, on seeing the angels with me, opened it; and lo! there was seen a portico of palm-trees and laurels, according to which he directed our course; it was a winding portico, and terminated in a garden, in the midst of which was the TEMPLE OF WISDOM. Being arrived there and looking around me, I saw several small sacred buildings, resembling the temple, inhabited by the WISE; we went towards one of them, and coming to the door accosted the person who dwelt there, and told him the cause of our coming, and the manner of our access; and he said, Ye are welcome, enter in and be seated, and we will improve acquaintance by discourses of wisdom. I viewed the building within, and observed that it was divided into two, and still was one; it was divided into two by a translucid wall, but it appeared as one by reason of the translucidity, which was like that of the purest chrystal: I inquired the reason of this: He said, I am not alone, my wife is with me, and we are two, yet still not two but one flesh. But I replied, I know that you are a wise one, and what has a wise one or a wisdom to do with a woman? Hereupon our host, from a kind of indignant spirit, changed countenance, and beckoned with his hand,

and lo! instantly other wise ones presented themselves from the neighbouring buildings, to whom he said humourously, Our stranger here asks, What has a wise one or a wisdom to do with a woman? At this they smiled and said, What has a wise one or a wisdom to do without a woman, or without love, a wife being the love of a wise man's wisdom? But our host said, Let us endeavour now to improve the acquaintance by some discourse of wisdom, and let the subject of discourse be concerning causes, and at present concerning the cause of beauty in the female sex. And instantly they spake in order, and the first assigned this as a cause, that women were created of the Lord affections of the wisdom of men, and the affection of wisdom is essential beauty. A second said, that a woman was created of the Lord by the wisdom of the man, because from the man, and that hence she is a form of wisdom inspired with love-affection, and inasmuch as love-affection is essential life, a female is the life of wisdom, whereas a male is wisdom, and the life of wisdom is essential beauty. A third said, that there is given to women a perception of the delights of conjugal love, and inasmuch as their whole body is an organ of that perception, it must needs be that the habitation of the delights of conjugal love with its perception be beauty. A fourth assigned this cause, that the Lord took away from the man beauty and elegance of life,

and transcribed it into the woman, and that hence the man, unless he be re-united with his beauty and elegance in the woman, is stern, austere, insipid, and unlovely, and one is wise only for himself, and another is foolish; whereas, when a man is united with his beauty and elegance of life in a wife, he becomes engaging, pleasant, alive, and lovely, and thereby wise. A fifth said, that women were created beauties, not for the sake of themselves but for the sake of the men, that men, of themselves hard, might be made soft, that their minds, of themselves grave and severe, might become gentle and chearful, and that their hearts, of themselves cold, might be made warm, which effects take place when they become one with their wives. A sixth assigned this cause, that the universe was created by the Lord a most perfect work, but that nothing was created in it more perfect than a woman of a beautiful countenance and becoming manners, to the intent that man may give thanks to the Lord for his munificence herein, and may repay it by the reception of wisdom from him. These and many other observations of a like nature being made, the wife of our host appeared beyond the chrystalline wall, and said to her husband, Speak if you please; and when he spoke, the life of wisdom from the wife was perceived in his discourse, for in the tone of her speech was her love; thus experience testified to the truth. After this we took a view of the

temple of wisdom, and also of the paradisiacal scenes which encompassed it, and being filled therefrom with joy we departed, and passed through the portico to the gate, and descended by the way we had ascended.

Concerning LOVE truly CONJUGIAL.

57. CONJUGIAL love is of infinite variety, being in no two persons exactly similar ; it appears indeed as if it was similar with many, but this appearance arises from corporeal judgment, which, being gross and dull, is little qualified to discern herein aright ; by corporeal judgment is meant the judgment of the mind, grounded in the external senses : but to those whose eyes are open to see from the judgment of the spirit, the differences are manifest, and more distinctly to those, who are enabled to elevate the sight arising from such judgment to a higher degree of elevation, which is effected by withdrawing it from the senses, and exalting it into a superior light ; these latter can at length confirm themselves in understanding, and thereby see that conjugial love is never exactly similar in any two persons. Nevertheless no one can see the infinite varieties of this love in any light of the understanding howsoever elevated, unless he first knows

what is the nature and quality of that love in its very essence and integrity, thus what its nature and quality was, when together with life it was implanted in man from God; unless this its state, which was most perfect, be known, it is in vain to attempt the discovery of its differences by any inquisition; for there is no other stable point, from which as a first principle those differences may be deduced, and to which as the focus of their direction they may be referred, and thus may appear in truth and without fallacy. This is the reason why we here undertake to describe that love in its essence; and whereas it was in this essence, when it was infused into man together with life from God, we undertake to describe it such as it was in its primæval state; and inasmuch as in this state it was truly conjugal, therefore this section is inscribed, **Concerning LOVE TRULY CONJUGIAL:** but this description of it shall be given in the following order, I. *That there is given a love truly conjugal, which at this day is so rare, that it is not known what its quality is, and scarce that it exists.* II. *That this love originates in the marriage of good and truth.* III. *That there is a correspondence of this love with the marriage of the Lord and the church.* IV. *That this love by virtue of its origin and its correspondence, is celestial, spiritual, holy, pure, and clean, above every love imparted from the Lord to the angels of heaven, and to the men of the church.* V. *That it is also the found-*

ation love of all celestial and spiritual loves, and thence of all natural loves. VI. And that into this love are collated all joys and all delights from first to last. VII. But that no others come into this love, and can be in it, except such as come to the Lord, and love the truths of the church, and practise its goods. VIII. That this love was the love of loves with the ancients, who lived in the golden, silver, and copper ages, but that afterwards it successively departed and was no more. To proceed to the explication of each article.

58. I. THAT THERE IS GIVEN A LOVE TRULY CONJUGIAL, WHICH AT THIS DAY IS SO RARE, THAT IT IS NOT KNOWN WHAT ITS QUALITY IS, AND SCARCE THAT IT EXISTS. That there is given such a conjugal love as is described in the following pages, may indeed be acknowledged from the first state of that love, when it insinuates itself and enters into the hearts of a youth and a virgin, thus from its influence on those, who begin to love one alone of the sex, and to desire to be joined therewith in marriage; and still more at the time of courtship and the interval which precedes the marriage-ceremony; and lastly during the marriage ceremony, and some days after it: at such times, who doth not acknowledge and consent to the following positions, that this love is the foundation love of all loves, and also that into it are collated all joys and all delights from first to last? And who doth not

know that after this season of pleasure, the satisfactions thereof successively pass away and are gone, till at length they are scarce sensible? In this latter case, if it be said as before, that this love is the foundation love of all loves, and that into it are collated all joys and delights, the positions are not agreed to nor acknowledged, and possibly it will be asserted that they are nonsense, or incomprehensible mysteries. From these considerations it is evident, that primitive marriage love bears a resemblance to love truly conjugal, and exhibits it visible in a certain image; the reason whereof is, because in such case the love of the sex is cast away, which is unchaste love, and in its place the love of one of the sex, which is love truly conjugal and chaste, remains implanted; in this case, who doth not regard other women with a look of indifference, and the one to whom he is united, with a look of love and affection?

59. The reason why love truly conjugal is notwithstanding so rare, that its quality is not known, and scarce its existence, is because the state of pleasurable gratifications before and at the time of marriage, is afterwards changed into a state of indifference arising from an insensibility to such gratifications; the causes of this change of state are too numerous to be here adduced; but they shall be adduced in a future part of this work, when we come to lay open in their order the causes of coldness, of separations,

and of divorces ; whence it will be seen, that with the generality at this day this image of conjugal love is so abolished, and with the image the knowledge thereof, that its quality and even its existence are scarce known. It is a known thing, that every man is by birth merely corporeal, and that from corporeal he becomes natural more and more interiorly, and thus rational, and at length spiritual ; the reason why this is effected progressively is, because the corporeal principle is like ground, wherein things natural, rational, and spiritual are implanted in their order ; thus man becomes more and more man. The case is nearly similar when he enters into marriage ; on this occasion he becomes a fuller man, because he is joined with a consort, with whom he acts as one man ; but this, in the first state spoken of above, is effected only in a sort of image ; in like manner on this occasion he commences from what is corporeal, and proceeds to what is natural as to conjugal life, and thereby conjunction into one ; they who, in this case, love corporeal natural things, and rational things only as grounded therein, cannot be conjoined to a consort as into one, except as to those external principles, and when those external principles fail, cold invades the internal principles, in consequence whereof the delights of that love are dispersed and driven away, as from the mind so from the body, and afterwards as from the body so from the mind, and this until

there is nothing left remaining of the remembrance of the primæval state of their marriage, consequently nothing of knowledge respecting it. Now whereas this is the case with the generality of persons at this day, it is evident that love truly conjugal is not known as to its quality, and scarce as to its existence. It is otherwise with those who are spiritual; the first state with such is an initiation into perpetual satisfactions, which advance in degree, so far as the spiritual rational principle of the mind, and thence the natural sensual principle of the body, in each party, conjoin and unite themselves with the same principles in the other party; but such instances are rare.

60. II. THAT THIS LOVE ORIGINATES IN THE MARRIAGE OF GOOD AND TRUTH. That all things in the universe have relation to good and truth, is acknowledged by every intelligent man, because it is an universal truth; that likewise in all and singular things of the universe good is conjoined with truth, and truth with good, cannot but be acknowledged, because this also is an universal truth, which coheres with the former. The ground and reason why all things in the universe have relation to good and truth, and why good is conjoined with truth, and truth with good, is, because each proceeds from the Lord, and they proceed from him as one; the two (things or principles), which proceed from the Lord, are love and wisdom, because these are himself, thus

from himself; and all things appertaining to love are called good, or goods, and all things appertaining to wisdom are called true, or truths; and whereas these two principles proceed from him as the Creator, it follows that they are in the things created. This may be illustrated by heat and light which proceed from the sun, in that all things appertaining to the earth are derived from these two principles, for they germinate according to their presence, and according to their conjunction; and natural heat corresponds to spiritual heat, which is love, as natural light corresponds to spiritual light, which is wisdom.

64. That conjugial love proceeds from the marriage of good and truth, will be demonstrated in the following section or paragraph; it is mentioned here only with a view to shew, that this love is celestial, spiritual, and holy, because derived from a celestial, spiritual, and holy origin. In order to see that the origin of conjugial love is from the marriage of good and truth, it may be expedient in this place briefly to premise somewhat on the subject. It was said just above, that in all and singular created things there exists a conjunction of good and truth, and conjunction is not given unless it be reciprocal, for conjunction on one part, and not on the other in its turn, is of itself broken or dissolved: now whereas there is a conjunction of good and of truth, and this reciprocal, it follows that there is a truth of good,

or truth grounded in good, and that there is a good of truth, or good grounded in truth ; that the truth of good, or truth grounded in good, is in the male, and that it is the very essential male (or masculine) principle, and that the good of truth, or good grounded in truth, is in the female, and that it is the very essential female (or feminine) principle, also that there is a conjugal union between those two, will be seen in the following section ; it is here only mentioned, in order that some preliminary idea may be had on the subject

62. III. THAT THERE IS A CORRESPONDENCE OF THIS LOVE WITH THE MARRIAGE OF THE LORD AND THE CHURCH ; that is, that as the Lord loves the church, and is desirous that the church should love him, so a husband and wife mutually love each other ; that there is a correspondence herein, is a thing known in the christian world, but the nature of that correspondence as yet is not known, wherefore it shall be explained presently in a particular paragraph. It is here only mentioned in order to shew that conjugal love is celestial, spiritual, and holy, because it corresponds to the celestial, spiritual, and holy marriage of the Lord and the church. This correspondence also follows as a consequence of conjugal love originating in the marriage of good and truth, spoken of in the preceding article, because the marriage of good and truth is the

church with man ; for the marriage of good and truth is the same thing as the marriage of charity and faith, inasmuch as good relates to charity, and truth to faith ; that this marriage constitutes the church, must needs be acknowledged, because it is an universal truth, and every universal truth is acknowledged as soon as it is heard, in consequence of the Lord's influx, and at the same time of the confirmation of heaven. Now whereas the church is the Lord's, because it is from the Lord, and whereas conjugal love corresponds to the marriage of the Lord and the church, it follows that this love is from the Lord.

63. But in what manner the church is formed of the Lord with two conjugal partners, and how conjugal love is formed thereby, will be illustrated in the paragraph spoken of above : we shall at present only observe, that the church is formed of the Lord with the husband, and by the husband with the wife, and that when it is formed with each, it is a full church ; for in this case is effected a full conjunction of good and truth, and conjunction of good and truth is the church. That conjunctive inclination, which is conjugal love, is in a like degree with the conjunction of good and truth, which is the church, will be confirmed by demonstrative arguments in what follows in the series.

64. IV. THAT THIS LOVE, BY VIRTUE OF ITS ORIGIN AND ITS CORRESPONDENCE, IS CELES

TIAL, SPIRITUAL, HOLY, PURE, AND CLEAN, ABOVE EVERY LOVE IMPARTED FROM THE LORD TO THE ANGELS OF HEAVEN, AND MEN OF THE CHURCH. That such is the nature and quality of conjugal love by virtue of its origin, which is the marriage of good and truth, was briefly confirmed above, but the subject was then barely touched upon; in like manner that such is the nature and quality of that love, by virtue of its correspondence with the marriage of the Lord and the church. These two marriages, from which, as a slip or shoot, conjugal love descends, are essential sanctities; wherefore if it be received from its author, who is the Lord, sanctity from him follows of consequence, which continually purges and purifies it; in this case, if there be in man's will a desire and tendency to it, this love becomes daily and continually more clean and pure. Conjugal love is called celestial and spiritual, as appertaining to the angels of heaven, celestial, as appertaining to the angels of the highest heaven, these being called celestial angels, and spiritual, as appertaining to the angels beneath that heaven, these being called spiritual angels; those angels are so called, because the celestial are loves and thence wisdoms, and the spiritual are wisdoms and thence loves; similar thereto is their conjugal principle. Now whereas conjugal love appertains to the angels both of the superior and inferior heavens, as was also shewn in the first paragraph

concerning marriages in heaven, it is manifest that it is holy and pure. The ground and reason why this love in its essence, considered in regard to its derivation, is holy and pure above every love appertaining to angels and men, is, because it is as it were the head of other loves, concerning which its eminence something will be said in the following article.

65. V. THAT IT IS ALSO THE FOUNDATION LOVE OF ALL CELESTIAL AND SPIRITUAL LOVES, AND THENCE OF ALL NATURAL LOVES. The ground and reason why conjugal love considered in its essence is the foundation love of all the loves of heaven and the church, is, because it originates in the marriage of good and truth, and from this marriage proceed all the loves which constitute heaven and the church with man (*homo*); the good of this marriage constitutes love, and the truth thereof constitutes wisdom, and when love accedes to wisdom, or joins itself therewith, then loves becomes love, and when wisdom in its turn accedes to love, and joins itself therewith, then wisdom becomes wisdom. Love truly conjugal is nothing else but the conjunction of love and wisdom; two conjugal partners, between whom or in whom this love subsists, are an effigy and form thereof; all likewise in the heavens, where faces are the genuine types of the affections of every one's love, are likenesses thereof, for it is in them as a ruling principle in the whole and in every

part, according to what hath been shewn above : now whereas two conjugal partners in effigy and form are this love, it follows that every love, which proceeds from the form of essential love itself, is a resemblance thereof ; wherefore if conjugal love be celestial and spiritual, the loves proceeding from it are also celestial and spiritual ; conjugal love therefore is as a parent, and all other loves are as the offspring ; hence it is, that from the marriages of the angels in the heavens are generated spiritual offsprings, which are those of love and wisdom, or of good and truth, concerning which generation see above, n. 51.

66. The same is evident from the creation of man (*homo*), in that he was created for this love, and from his formation afterwards by virtue of this love ; the male was created to become wisdom grounded in the love of growing wise, and the female was created to become the love of the male grounded in his wisdom, and consequently formed according thereto ; from which consideration it is manifest, that two conjugal partners are the very forms and effigies of the marriage of love and wisdom, or of good and truth. It is well to be observed, that there is not given any good or truth, which is not in a substance as in its subject ; abstract goods and truths are not given, inasmuch as having no abode or habitation they no where exist, neither can they appear as airy unfixed principles, wherefore in such case they are mere entities,

concerning which reason seems to itself to think abstractedly, but still it cannot conceive of them except as annexed to subjects, for every idea of man's, howsoever sublimated, is substantial, that is, affixed to substances. It is moreover to be observed, that there is no substance given unless it be a form, an unformed substance not being any thing, because it is not possible for any thing to be predicated concerning it, and a subject without predicates is also an entity which has no existence in reason. These philosophical considerations are adduced in order to shew still more clearly, that two conjugal partners, who are principled in love truly conjugal, are actually forms of the marriage of good and truth, or of love and wisdom.

67. Inasmuch as natural loves flow from spiritual loves, and spiritual from celestial, therefore it is said that conjugal love is the foundation love of all celestial and spiritual loves, and *thence of all natural loves*. Natural loves have relation to the loves of self and of the world; but spiritual loves have relation to love towards our neighbour, and celestial loves have relation to love to the Lord; and whereas such are the relations of loves, it is evident in what order they follow and have place in man; when they are in this order, then the natural loves live from the spiritual, and the spiritual from the celestial, and all in this order from the Lord, in whom they originate.

68. VI. AND THAT INTO THIS LOVE ARE COLLATED ALL JOYS AND ALL DELIGHTS FROM FIRST

TO LAST. All delights whatsoever, of which man (*homo*) hath any sensation, are delights of his love, the love manifesting itself, yea, existing and living thereby; that delights are exalted in the same degree that the love is exalted, and also in the same degree that the incident affections touch the ruling love more nearly, is a known thing. Now whereas conjugal love is the foundation love of all good loves, and whereas it is inscribed on all parts and principles of man even the most particular, as was shewn above, it follows that the delights thereof exceed the delights of all other loves, and also that it gives delight to the other loves, according to its presence and conjunction with them; for it expands the inmost principles of the mind, and at the same time the inmost principles of the body, as the delightful current of its fountain flows through and opens. The reason why all delights from first to last are collated into this love, is on account of the superior excellence of its use, which is the propagation of the human race, and thence of the angelic heaven; and whereas this use was the end of all ends of creation, it follows that all the blessednesses, satisfactions, delights, pleasantnesses, and pleasures, (*q*) which the Lord the creator

(*q*) The reader, who is unacquainted with the author's precision in the use of his expressions, may possibly be led to suppose, that the five terms here applied, viz. *blessednesses*, *satisfactions*, *delights*, *pleasantnesses*, and *pleasures*, are synonimous, and mere redundances of speech, all expressive of one and the same idea,

could possibly collate into man, are collated into this his love. That delights follow use, and are also communicated to man according to the love

But let it be observed, that the author never uses such redundancies in any part of his theological writings, nor applies distinct terms without distinct ideas. The five expressions therefore here adopted are to be understood as relating to the perception and sensibility of joy in the several distinct regions and degrees of mind and body, and not to be confounded with each other, as denoting only one and the same joy. It is to be lamented, that this precision in the use and application of language hath not been more attended to by modern writers, who, in describing both good and evil, pleasure and pain, use a variety of terms indiscriminately, without any reference to the distinct kinds and degrees of good and evil, of pleasure and pain, as originating in the different regions of the human mind and body; whereas in the sacred scriptures throughout, as in the works of our author, although good and evil, pleasure and pain, are marked by a great variety of expressions, there is always preserved a distinctness of idea, and no two terms are ever used together to denote absolutely the same thing, howsoever similar their meaning may appear at first sight. It would be endless to point out all cases of this kind which occur in the sacred scriptures. The intelligent reader will easily note them, and will not fail to attend to the above observations respecting them, and also to the distinct signification of the terms *blessedness*, *satisfaction*, *delight*, *pleasantness*, and *pleasures*, whenever they occur in a future part of this work, as denoting the manifestation of the good of conjugal love in the several principles of man's life, viz. the *celestial*, *spiritual*, *natural*, *sensual*, and *corporeal* principles. It may be expedient here to observe, that the term *happiness* (*felicitas*) is applied by the author as a general term including all the above, and denoting a state of enjoyment resulting from blessedness, satisfaction, delight, pleasantness, and pleasure, conjointly.

thereof, is manifest from the delights of the five senses, seeing, hearing, smelling, taste, and touch; each of these has its delights with variations according to the specific uses of each; what then must be the delight annexed to the sense of conjugal love, the use of which is the complex of all other uses?

79. I am aware that few will acknowledge, that all joys and all delights from first to last are collated into conjugal love, by reason that love truly conjugal, into which they are collated, is at this day so rare, that its quality is not known, and scarce its existence, agreeable to what was explained and confirmed above, n. 58, 59; for such joys and delights are in no other conjugal love than what is genuine; and whereas this is so rare on earth, therefore it is impossible to describe its super-eminent felicities from any other than the mouth of angels, because they are principled in genuine conjugal love. It has been declared by them, that the inmost delights of this love, which are delights of the soul, into which the conjugal principle of love and wisdom, or of good and truth from the Lord, first flows, are imperceptible and thence ineffable, because they are the delights of peace and innocence conjointly, but that in their descent they become more and more perceptible, in the superior principles of the mind as blessednesses, in the inferior principles as satisfactions, in the breast as delights

thence derived, and that from the breast they diffuse themselves into all and singular parts of the body, and at length unite themselves in ultimates and become the delight of delights. Moreover the angels have related wonderful things respecting these delights, adding further, that their varieties in the souls of conjugal pairs, and from their souls in their minds, and from their minds in their breasts, are infinite and also eternal ; and that they are exalted according to the prevalence of wisdom with the husband ; and this, because they live to eternity in the flower of their age, and because they know no greater blessedness than to grow wiser and wiser. But a fuller account of these delights, as delivered from the mouth of the angels, may be seen in the MEMORABLE RELATIONS, especially in those annexed to some subsequent chapters.

70. VII. BUT THAT NO OTHERS COME INTO THIS LOVE, AND CAN BE IN IT, EXCEPT SUCH AS COME TO THE LORD, AND LOVE THE TRUTHS OF THE CHURCH, AND PRACTICE ITS GOODS. The ground and reason why no others come into that love, except such as come to the Lord, is, because monogamical marriages, which are of one husband with one wife, correspond to the marriage of the Lord and the church, and because such marriages originate in the marriage of good and truth, on which subject see above, n. 60 and 62. That from this origin and this correspondence it follows, that love truly conjugal is from the Lord,

and is given to those who come directly to him, cannot be fully confirmed unless these two arcana be specifically treated of, as shall be done in the chapters which immediately follow, one of which will treat on the origin of conjugal love as derived from the marriage of good and truth, and the other on the marriage of the Lord and the church, and on its correspondence. That it hence follows, that conjugal love with man (*homo*) is according to the state of the church with him, will be also seen in those chapters.

71. The ground and reason why no others can be principled in love truly conjugal but they who receive it from the Lord, that is, who come directly to him, and by derivation from him live the life of the church, is, because this love, considered in its origin and its correspondence, is celestial, spiritual, holy, pure, and clean, above every love implanted in the angels of heaven and the men of the church, as was shewn above, n. 4; and these its distinguishing characters and qualities cannot possibly be given and have existence except with those who are joined to the Lord, and by virtue of such conjunction are consociated with the angels of heaven; for these shun extra-conjugal loves, which are conjunctions with others than their own proper conjugal partner, as they would shun the loss of the soul and the lakes of hell; and in proportion as conjugal partners shun such conjunctions, even as to the libidinous desires of the will and the intentions

thence derived, so far love truly conjugial is purified with them, and becometh successively spiritual, first during their abode on earth, and afterwards in heaven. It is not however possible that any love should become perfectly pure with men, nor with angels, consequently neither this love; nevertheless since the intention of the will is what the Lord principally regards, therefore so far as man is in this intention, and perseveres in it, so far he is initiated into its purity and sanctity, and successively advances therein. The ground and reason why no others can be principled in spiritual conjugial love, but those who are of the above description by virtue of conjunction with the Lord, is, because heaven is in this love; and the natural man, whose conjugial love derives its pleasure only from the flesh, cannot approach to heaven, nor to any angel, no, nor to any man principled in this love, it being the foundation love of all celestial and spiritual loves, as may be seen above, n. 65, 66, 67. That this is the case hath been confirmed to me by experience; I have seen genii (r) in the spiritual world, who

(r) The author, in all his theological writings, distinguishes between *genii* and *spirits*: by *genii* he understands such as are principled more especially in evil, and by *spirits* such as are principled more especially in what is false. *Genii* therefore operate more on the will in man, and *spirits* more on the understanding; the former are opposite to the celestial angels, and the latter to the spiritual angels. See Arc. Cœl. n. 5035.

were in a state of preparation for hell, approaching to an angel whilst he was attending and entertained by his consort ; and at a distance, as they approached, they became like furies, and sought out caverns and ditches as asylums, into which they cast themselves. That wicked spirits love what is homogeneous to their affection, howsoever unclean it is, and hold in aversion the spirits of heaven, as what is heterogeneous, because it is pure, may be concluded from what was said in the PRELIMINARY MEMORABLE RELATION, n. 10.

72. The ground and reason why they come into this love, and are capable of abiding in it, who love the truths of the church, and practise the goods thereof is, because no others are received of the Lord ; for these are in conjunction with him, and thereby are capable of being kept in that love by influence from him. There are two things which constitute the church and heaven in man (*homo*), viz. truth of faith and good of life ; truth of faith constitutes the Lord's presence, and good of life according to truths of faith constitutes conjunction with him, and thereby the church and heaven. The ground and reason why the truth of faith constitutes the Lord's presence, is, because it hath respect to light, spiritual light being nothing else ; and the ground and reason why good of life constitutes conjunction, is, because it hath respect to heat, neither is spiritual heat any thing

else but good of life, for it is love, and good of life originates in love ; and it is a known thing, that all light, even that of winter, causeth presence, and that heat united to light causeth conjunction ; for gardens and shrubberies appear in all light, but they do not bear flowers and fruit unless when heat joineth itself to light. From these considerations the conclusion is obvious, that they are not gifted by the Lord with love truly conjugial, who merely know the truths of the church, but who know them and practise the goods thereof.

73. VIII. THAT THIS LOVE WAS THE LOVE OF LOVES WITH THE ANCIENTS, WHO LIVED IN THE GOLDEN, SILVER, AND COPPER AGES. That conjugial love was the love of loves with the most ancient people, and with the ancients, who lived in the ages thus named, cannot be known from historical records, because their writings are not extant, and there is no account given of them except by writers in succeeding ages, who make mention of them and also describe their purity and integrity of life, and in like manner the successive decrease of such purity and integrity, resembling the debasement of gold to iron : but an account of the last or iron age, which commenced from the time of those writers, may in some sort be gathered from the historical records of the lives of some of their kings, judges, and wise men, who were called sophi, in Greece and other countries. That this age however should not en-

dure, as iron endureth in itself, but that it should be like iron mixed with clay, which do not cohere, is foretold by Daniel, chap. ii. 43. Now whereas the ages, which have their names from gold, silver, and copper, passed away before the time when writing came into use, and thus it is impossible to acquire on earth any knowledge concerning their marriages, it hath therefore pleased the Lord to open to me such knowledge by a spiritual way, viz. by conducting me to the heavens inhabited by those most ancient people, that I might learn from their own mouths the nature and quality of their marriages, during their abode here on earth in their several ages: for all, who from the beginning of creation have departed by death out of the natural world, are in the spiritual world, and as to their loves resemble what they were when alive in the natural world, and continue such to eternity. Inasmuch as the particulars of this knowledge are worthy to be known and related, and tend to confirm the sanctity of marriages, I am desirous to make them public as they were shewn to me in the spirit when awake, and were afterwards recalled to remembrance by an angel, and thus described. And whereas they are from the spiritual world, like the other accounts annexed to each chapter, I was desirous to arrange them so as to form SIX MEMORABLE RELATIONS according to the progressions of the several periods of time.

74. "THESE SIX MEMORABLE RELATIONS, which are from the spiritual world, concerning conjugal love, discover what was the nature and quality of that love in the first periods of time, and what was its nature and quality after those periods, and what its nature and quality is at this day; whence it appears, that that love hath successively receded from its sanctity and purity, until it became scortatory; but that nevertheless there is hope of its being brought back again to its primæval or ancient sanctity."

75. THE FIRST MEMORABLE RELATION. On a time whilst I was meditating on conjugal love, my mind was seized with a desire of knowing what had been the nature and quality of that love amongst those who lived in the GOLDEN AGE, and afterwards what had been its nature and quality amongst those who lived in the following ages, which have their names from silver, copper, and iron; and whereas I knew, that all who lived well in those ages are in the heavens, I prayed to the Lord that I might be allowed to discourse with them and be instructed: and lo! an angel presented himself, and said, I am sent by the Lord to be thy guide and companion; and I will first lead and attend thee to those who lived in the first age, or period of time, which is called golden: and he said, The way to them is arduous; it lies through a shady forest, which none can pass unless he receive a guide from the Lord. I was

in the spirit, and prepared myself for the journey, and we turned our faces towards the east; and as we advanced I saw a mountain, whose height extended beyond the region of the clouds. We passed a great wilderness, and came to a forest planted with various kinds of trees, and rendered shady by their thickness, of which the angel had advertised me: but the forest was divided by several narrow paths; and the angel said, that according to the number of those paths are the windings and intricacies of error, and that unless the eyes be opened by the Lord, so as to see olives entwined with vine tendrils, and the steps be directed from olive to olive, the traveller would miss his way, and fall into the abodes of Tartarus, (*s*) which are round about in a side direction. This forest is of such a nature, to the end that the passage may be guarded; for none but a primæval nation dwells upon that mountain. After we had entered the forest, our eyes were opened, and we saw here and there olives entwined with vines, from which hung bunches of grapes of a blue or azure colour, and the olives were ranged in perpetual orbs; wherefore we made various circuits as they presented themselves to our view; and at length we saw a grove of tall cedars, and some

(*s*) It may be proper to inform the unlearned reader, that by the term *Tartarus* the ancients used to denote the lowest of the infernal regions.

eagles perched on their branches ; on seeing which the angel said, We are now on the mountain not far from its summit : so we went forward, and lo ! behind the grove was a circular plain, where were feeding he and she lambs, which were representative forms of the state of innocence and peace of the inhabitants of the mountain. We passed over this plain, and lo ! there were seen tabernacles, to the number of several thousands in front and on each side in every direction as far as the eye could reach. And the angel said, We are now in the camp, where are the armies of the Lord Jehovah, for so they call themselves and their habitations. These most ancient people, whilst they were in the world, dwelt in tabernacles, wherefore now also they dwell in the same. But let us bend our way to the south, where the wiser of them inhabit, that we may meet some one to enter into discourse with. In going along I saw at a distance three boys and three girls sitting at the door of a certain tent, but as we approached, the boys and girls appeared like men and women of a middle stature. And the angel said, All the inhabitants of this mountain appear at a distance as infants, because they are in a state of innocence, and infancy is the appearance of innocence. These men on seeing us ran towards us, and said, Whence are ye, and how came ye hither ? your faces are not of the faces of our mountain. But the angel in reply told them, how by permission we had had access through the

forest, and what was the cause of our coming. On hearing this one of the three men invited and introduced us into his tabernacle. The man was clad in a coat of a blue colour, and a waistcoat of white wool; and his wife had on a purple gown, with a stomacher under it of fine linen wrought in needlework. And whereas my thought was influenced with a desire of knowing the state of marriages amongst the most ancient people, I looked by turns on the husband and wife, and observed as it were an unity of their souls in their faces; and I said, Ye are one: and the man answered, We are one, her life is in me, and mine in her; we are two bodies, but one soul; the union between us is like that of the two tents in the breast, which are called the heart and the lungs, she is my heart, and I am her lungs; but whereas by heart we here mean love, and by lungs wisdom, she is the love of my wisdom, and I am the wisdom of her love; wherefore her love from without veils my wisdom, and my wisdom from within enters into her love; hence, as thou saidst, there is an appearance of the unity of our souls in our faces. I then asked, If such union exist, is it possible you can look at any other woman than your own? And he replied, It is possible; but inasmuch as my wife is united to my soul, we both look together, and in this case nothing of lust can enter; for whilst I behold the wives of others, I behold them by my own wife, whom alone I love; and inasmuch as

as this my own wife hath a perception of all my inclinations, she directs my thoughts as an intermediate, and removes every thing discordant, and therewith impresses cold and horror at every thing unchaste; wherefore it is as impossible for us to look at the wife of any other of our society from a libidinous principle, as it is to look from the shades of Tartarus to the light of our heaven; therefore neither is there given with us any idea of thought, and still less any expression of speech, to denote the allurements of libidinous love. Hereupon my conducting angel said to me, Thou hearest now the speech of the angels of this heaven, that it is the speech of wisdom, because they speak from causes. (*t*) After this I looked around, and I saw their tabernacle as it were overlaid with gold; and I asked, Whence is this? He replied, It is in consequence of a flaming light, which glitters like gold, irradiates, and tinges the curtains of our tabernacle whilst we are in discourse concerning conjugal love; for the heat from our sun, which in its essence is love, bares itself on such occasions, and tinges the light, which in its essence is wisdom, with its colour, which is golden; and this effect has place because conjugal love in

(*t*) By *speaking from causes* is meant to speak from an interior principle of affection and thought, in which *causes* originate, *causes* being to *effects* what interior affection and thought is in regard to external.

its origin is the sport of wisdom and love, for the man was born to be wisdom, and the woman to be the love of the wisdom of the man; hence are the delights of that sport in conjugal love, and derived from conjugal love, betwixt us and our wives. We have seen clearly for thousands of years in this our heaven, that those delights, as to quantity, degree, and virtue, are excellent and eminent according to the worship of the Lord Jehovah amongst us, from whom that heavenly union, or that heavenly marriage, which is the union and marriage of love and wisdom, flows. As he spake these words, I saw a great light upon the hill in the midst amongst the tabernacles; and I asked, Whence is that light? And he said, It is from the sanctuary of the tabernacle of our worship. And I asked whether it was allowed to approach. And he said, that it was allowed: and I approached, and saw the tabernacle without and within, answering exactly to the description of the tabernacle, which was built for the sons of Israel in the wilderness, the form whereof was shewed to Moses on Mount Sinai, Exod. xxv. 40. Chap. xxvi. 30. And I asked, What is within in that sanctuary, whence so great a light proceeds? And he replied, It is a tablet with this inscription, **THE COVENANT BETWEEN JEHOVAH AND THE HEAVENS:** he said no more. And whereas by this time we were in readiness to depart, I asked, Did any of you, during your abode in the natural world,

live with more than one wife? He replied, that he knew not one; for we could not think of more; we have been told by those who had thought of more, that instantly the heavenly blessednesses of their souls receded from their inmost principles to the extreme parts of their bodies, even to the nails, and together therewith the honourable badges of manhood; and that when this was perceived, such persons were banished the land. As he spake these words, the man ran to his tabernacle, and returned with a pomegranate, in which was abundance of seeds of gold; and he presented it, and I brought it away with me, and it was a sign unto me that we had been with those who lived in the golden age. And immediately after a salutation of peace, we took our leave, and returned home.

76. THE SECOND MEMORABLE RELATION. The next day the foregoing angel came to me, and said, Wilt thou that I lead and attend thee to the people who lived in the SILVER AGE OR PERIOD, that we may hear from them concerning the marriages of their time? And he said, Neither is access to be had to these but by the Lord's favour and protection. I was in the spirit as before, and accompanied by my conductor; and first we came to a hill on the confines between the east and the south; and whilst we were on its declivity, he shewed me a great extent of country: and we saw at a distance an eminence as of a mountain, between which and the hill on which

we stood was a valley, behind the valley a plain, and from the plain a rising ground of easy ascent: we descended the hill with intent to pass the valley, and we saw here and there on each side pieces of wood and stone carved into figures of men, and of various beasts, birds, and fishes; and I asked the angel what they meant, and whether they were idols? And he replied, They are no such thing; they are representative configurations of various moral virtues, and of spiritual truths; the people of that age were acquainted with the science of correspondences; and whereas every man, beast, bird, and fish, corresponds to some quality, therefore each particular thing carved represents partially somewhat of virtue or truth, and several together represent virtue itself, or truth, in a common extended form; these are what in Egypt were called hieroglyphics. We proceeded through the valley, and as we entered the plain, lo! we saw horses and chariots, horses variously harnessed and caparisoned, and chariots of different forms, some carved in the shape of eagles, some like whales, and some like stags with horns, and like unicorns, and likewise beyond them some carts, and stables round about in a side direction; and as we approached, both horses and chariots disappeared, and instead thereof we saw men (*homines*), pairs and pairs, walking, discoursing, and reasoning. And the angel said unto me, The different species of horses, chariots,

and stables, seen at a distance, are appearances of the rational intelligence of the men of that period of time; for horse, by correspondence, signifies the understanding of truth, chariot the doctrine thereof and stables instructions; thou knowest that in this world all things appear according to correspondences. But we passed by these things, and ascended by a long acclivity, and at length saw a city, which we entered, and in walking through the streets and places of public resort, we noted the houses; they were so many palaces built of marble, having steps of alabaster in front, at the sides of the steps pillars of jasper: we saw also temples of precious stone of a sapphire and lazure colour. And the angel said unto me, Their houses are of stones, because stones signify natural truths, and precious stones spiritual truths; and all they, who lived in the silver age, had intelligence grounded in truths spiritual, and thence in truths natural; the like also is signified by silver. In taking a view of the city, we saw here and there consorts in pairs; and whereas they were husbands and wives, we expected to be invited by some of them to their houses; and whilst we were in this expectation, as we were passing by, we were called back by two into their house, and we ascended the steps and entered; and the angel taking upon him the part of speaker, explained to them the cause of our coming to this heaven, informing them that it was for the sake

of instruction concerning marriages amongst the ancients, of whom, says he, ye in this heaven are a part. And they replied, We were from a people in Asia, and the study of our age was the study of truths, whereby we had intelligence; this study was the study of our souls and minds; but the study of our bodily senses consisted in representations of truths in forms, and the science of correspondences conjoined the sensual things of our bodies with the perceptions of our minds, and procured for us intelligence. On hearing this, the angel asked them to give some account of their marriages: and the husband said, There is a correspondence between spiritual marriage, which is that of truth with good, and natural marriage, which is that of a man with one wife; and whereas we have studied correspondences, we have seen that the church, with its truths and goods, can in no wise have place except with those who live in love truly conjugal with one wife; for the marriage of good and truth is the church with man, wherefore all we in this heaven say, that the husband is truth, and the wife the good thereof, and that good cannot love any truth but its own, neither can truth in return love any good but its own; if any other was loved, internal marriage would perish, which constitutes the church, and there would remain only external marriage, to which idolatry and not the church corresponds: therefore marriage with one

wife we call sacrimony (*sacrimonium*), whereas if it should have place with more than one amongst us, we should call it sacrilege. As he spake these words, we were introduced into an anti-chamber, where were several devices on the walls, and little images as it were molten of silver ; and I asked, What are those ? And they said, They are pictures and forms representative of several qualities, characters, and delights, relating to conjugal love ; these represent unity of souls, these conjunction of minds, these concord of bosoms, these the delights thence arising. Whilst we were viewing these things, we saw as it were a rainbow on the wall, consisting as it were of three colours, purple, blue, and white ; and we observed how the purple colour passed the blue, and tinged the white with an azure colour, and that this latter colour flowed back through the blue into the purple, and elevated the purple into a kind of flaming lustre : and the husband said to me, Dost thou understand all this ? And I replied, Instruct me ; and he said, The purple colour, from its correspondence, signifies the conjugal love of the wife, the white colour the intelligence of the husband, the blue colour the beginning of conjugal love in the husband's perception from the wife, and the azure colour, with which the white was tinged, signifies conjugal love in this case in the husband ; by this latter colour flowing back through the blue into

the purple, and elevating the purple into a kind of flaming lustre, is signified the conjugal love of the husband flowing back to the wife; such things are represented on these walls, whilst from meditating on conjugal love, its mutual, successive, and simultaneous union, we view with eager attention the rainbows which are there painted. Hereupon I observed, These things are more than mystical at this day, for they are appearances representative of the arcana of conjugal love of one man with one wife. And he replied, They are so; yet to us in our heaven they are not arcana, and consequently neither are they mystical. As he spake these words, there appeared at a distance a chariot drawn by small white horses; on seeing which the angel said, That chariot is a sign to us to take our leave; in doing which, as we were descending the stairs, our host gave us a bunch of white grapes adhering to the vine leaves; and lo! the leaves became silver, and we brought them down with us for a sign that we had conversed with the people of the silver age.

77. THE THIRD MEMORABLE RELATION. The next day, my conducting and attendant angel came to me, and said, Make thyself ready, and let us go to the heavenly inhabitants in the west, who are of the men that lived in the third period of time, or in the copper age; their habitations are from the south over the west to the

north, but they do not extend into the north. And having made myself ready, I attended him, and we entered their heaven on the southern quarter; and there was a magnificent grove of palm-trees and laurels: we passed through this, and immediately on the confines of the west we saw giants, double the size of an ordinary man. They asked us, Who let you in through the grove? The angel said, The God of heaven. And they replied, We are guards to the ancient western heaven, but pass ye on. And we passed on, and from a rising ground we saw a mountain elevated to the clouds, and between us and the mountain a number of villages, with gardens, groves, and plains intermixed; and we passed through the villages even to the mountain, which we ascended; and lo! its summit was not closed in a point, but was a plain, and on it was a spacious and extensive city; and all the houses of the city were built of the wood of rosin trees, (*arborum resinæ*) and the roofs thereof consisted of joists or rafters; and I asked, Why are the houses here built of wood? The angel replied, Because wood signifies natural good, and in this good the men of the third age of the earth were principled; and whereas copper also signifies natural good, therefore the age in which they lived had its name from copper: there are here also sacred buildings constructed of the wood of the olive, and in the midst thereof is the sanctuary, where is deposited in an ark the Word

that was given to the inhabitants of Asia before the Israelitish Word, the historical books of which are called the WARS OF JEHOVAH, and the prophetic books called ENUNCIATIONS, both mentioned by Moses, Numb. xxi. verses 14, 15, and 27 to 30; this Word at this day is lost in the kingdoms of Asia, and is only reserved in Great Tartary. And immediately the angel led me to one of the sacred buildings, and we looked into it, and saw in the midst of it the sanctuary, and the whole in the brightest light; and the angel said, That light is from that ancient Asiatic Word, for all divine truth in the heavens gives forth light. As we were going out of the sacred building, we were informed, that it had been reported in the city, how two strangers had arrived there, and that they were to be examined whence they were, and what was their business; and immediately one of the public officers came running towards us, and took us into custody for examination before the judges; and on being questioned whence we were, and what was our business, we replied, We have passed the grove of palm trees, and also the abodes of the giants, who are the guards of your heaven, and afterwards the region of villages; from which circumstances ye may conclude, that we have not come here of ourselves, but by direction of the God of heaven; and the business on which we are come is, to be instructed concerning your marriages, whether they are mo-

monogamical or polygamical. (*u*) And they replied, What are polygamical marriages? Are not they scortatory? And immediately the bench of judges deputed an intelligent person to instruct us in his own house on this business; and when we were come to his house, he set his wife close by his side, and spake as follows: We are in possession of precepts concerning marriages, which have been handed down to us from the primæval or most ancient people, who were principled in love truly conjugal, and thereby excelled all others in the virtue and potency of that love whilst they were in the world, and who are now in a most blessed state in their heaven, which is in the east: we are their posterity, and they, as fathers, have given to us their sons canons (or rules) of life, amongst which is the following concerning marriages: “Sons, if ye are desirous to love God and your neighbour, and to become wise and happy to all eternity, we counsel you to live married to one wife; if you recede from this precept, all heavenly love will depart from you, and therewith internal wisdom, and ye will be exterminated.” This precept of our fathers we have obeyed as sons, and have perceived its truth, which is, that so far as any one loves his conjugal partner alone, so far he be-

(*u*) By *monogamical* marriages are meant those between one husband and one wife; by *polygamical*, those between one husband and several wives at the same time.

comes celestial and internal, and that so far as any one doth not love his conjugal partner alone, so far he becomes natural and external; and in this latter case he loveth only himself and the images of his own mind, and is doating and foolish. From these considerations it is, that all of us in this heaven live married to one wife, and this being the case, all the borders of our heaven are guarded against polygamists, adulterers, and whoremongers; if polygamists invade, they are cast out into the darkness of the north; if adulterers, they are cast out into the fires of the west; and if whoremongers, they are cast out into the delusive lights of the south. On hearing this, I asked, What he meant by the darkness of the north, the fires of the west, and the delusive lights of the south? He answered, That the darkness of the north was dullness of mind and ignorance of truths; that the fires of the west were loves of evil, and that the delusive lights of the south were falsifications of truth, which are spiritual whoredoms. After this he said, Follow me to our repository of curiosities; and we followed him, and he shewed us the writings of the most ancient people, that they were on tables of wood and stone, and afterwards on blocks of wood made smooth; and that the second age wrote their writings on sheets of parchment; and he brought me a sheet, on which were copied out the rules or canons of the people of the first age from their tables of stone, amongst which also

was the precept concerning marriages. Having seen these and other curiosities of antiquity, the angel said, It is now time for us to take our leave ; and immediately our host went out into the garden, and plucked some twigs off a tree, and bound them into a little bunch, and gave them to us, saying, These twigs are from a tree, which is a native of, or peculiar to our heaven, and the juice of it has a balsamic fragrance. We brought the bunch down with us, and descended by the way near the east, which was not guarded ; and lo ! the twigs were changed into shining brass, and the upper ends of them into gold, as a sign that we had been with the nation of the third age, which has its name from copper or brass.

78. THE FOURTH MEMORABLE RELATION. After two days the angel again spake with me, saying, Let us complete the period of ages ; the last still remains, which hath its name from IRON : the people of this age dwell in the north on the side of the west, in the inner parts or breadth-ways ; they are all of them of the old inhabitants of Asia, who were in possession of the ancient word, and thence derived their worship ; consequently they were before the time of our Lord's coming into the world. This is manifest from the writings of the ancients, in which those times are so named. These same periods of time are meant by the statue which was seen by Nebuchadnezar, whose head was of gold, the breast and arms of silver, the belly and thighs

of brass, the legs of iron, and the feet of iron and also clay, Dan. ii. 32, 33. These particulars the angel related to me in the way, which was contracted and anticipated by changes of state induced in our minds according to the genius or disposition of the inhabitants whom we passed; for spaces and consequent distances in the spiritual world are appearances according to the states of minds. When we lifted up our eyes, lo! we were in a forest consisting of beeches, chesnut-trees, and oaks; and in looking around us, there appeared bears to the left, and leopards to the right; at which when I wondered, the angel said, They are neither bears nor leopards, but they are men, who guard these inhabitants of the north; by their nostrils they have a scent of the sphere of life of those who pass by, and they rush violently on all that are spiritual, because the inhabitants are natural; they who only read the word, and imbibe thence nothing of doctrine, appear at a distance like bears; and they who confirm false principles thence derived, appear like leopards; but they, on seeing us, turned away, and we passed by. Beyond the forest there appeared thickets, and afterwards fields of grass divided into areas, encompassed with box; this was succeeded by a declivity which led to a valley, wherein were several cities; we passed by some of them, and entered into one of a considerable size; its streets were irregular, and so were the houses; these latter were built of brick, with

beams laid between, and plastered over; in the places of public resort were consecrated buildings of calcareous hewn stone, the under-structure of which was below the earth, and the super-structure above: we went down into one of them by three steps, and saw round about on the walls idols in various forms, and a crowd on their knees paying adoration to them; in the midst of the building was a company, above whom might be seen the tutelary god of that city taller by the head; as we went out, the angel said to me, Those idols, with the ancients who lived in the silver age, as above described, were images representative of spiritual truths and of moral virtues: and when the science of correspondences was forgotten and extinct, those images first became objects of worship, and were afterwards adored as deities, and hence came idolatry. When we were come out of the consecrated building, we made our observations on the men and their clothing; they had faces as of steel, of a greyish colour; and they were clothed like comedians, with napkins round about the loins hanging from a waistcoat buttoned close at the breast; and on their heads they wore curled caps like sailors. But the angel said, Enough of this, let us seek some instruction concerning the marriages of the people of this age: and we entered into the house of one of the grandees, who wore on his head a turrited cap; he received us kindly, and said, Come in, and let us enter into discourse

together. We entered into the vestibule, and there seated ourselves; and I asked him concerning the marriages of this city and country: and he said, We do not here live with one wife, but some with two and three, and some with more, by reason that we are delighted with variety, obedience, and honour, as marks of majesty; and these we receive from our wives according to their number; with one wife there would be no delight arising from variety, but tiresomeness arising from sameness; neither would there be any flattering courteousness arising from obedience, but a troublesome disquietude arising from equality; neither would there be any satisfaction arising from dominion and the honour thence derived, but vexation arising from dispute concerning superiority: and what is a woman made for? Is she not born subject to the will of the man, to serve, and not to domineer? Wherefore in this place every husband in his own house hath as it were royal majesty; and as this is suited to our love, it constitutes also the blessedness of our life. But I asked, In such case, what becomes of conjugal love, which from two souls makes one, and joins minds together, and renders man (*homo*) blessed? This love cannot be divided, for in such case it becomes an heat which effervesces and passes away. To this he replied, I do not understand what you say; what else renders man (*homo*) blessed, but the emulation of wives contending for the honour of the first place in the

husband's favour? As he spake these words, a man entered into the woman's apartment, and opened the two doors, but there flowed out thence a libidinous principle, which had a stench like mire; this arose from polygamical love, which is connubial, and at the same time scortatory: wherefore I rose up and shut the doors. Afterwards I said, How can ye subsist upon this earth, when ye are void of any love truly conjugial, and also when ye adore idols? He replied, As to connubial love, we are so jealous of our wives, that we do not suffer any one to enter further within our houses than the vestibule; and where there is jealousy, there must be love also. In respect to idols, we do not adore them; but we are not able to think of the God of the universe, except by means of such forms presented to our eyes, for we cannot elevate our thoughts above the sensual principles of the body, nor think of God above the objects of bodily vision. I then asked him again, Are not your idols of divers forms? How then can they excite the vision of one God? He replied, This is a mystery to us; somewhat of the worship of God lies concealed in each form. And I said, Ye are mere sensual corporeal spirits, ye have not the love of God, nor is the love of a conjugial partner grounded in any spiritual principle; and these loves together form man (*homo*), and from sensual make him celestial. As I spake these words, there appeared through the gate as it were

lightning; and I asked what it meant; he said, Such lightning is to us a sign that there will come the ancient one from the east, who teaches us concerning God, that he is one, alone omnipotent, who is the first and the last; he also admonishes us not to worship idols, but only to look at them as images representative of virtues proceeding from one God, which also together form his worship; this ancient one is our angel, whom we revere, and to whom we hearken; he cometh to us, and raiseth us up, when we are falling into obscure worship of God, by reason of phantasy respecting images. On hearing these things, we left the house and went out of the city, and in the way, from what we had seen in the heavens, we made some conclusions concerning the circle and the progression of conjugal love; concerning the circle, that it had passed from the east to the south, from the south to the west, and from the west to the north; and concerning the progression, that it had decreased according to circulation, viz. that in the east it was celestial, in the south spiritual, in the west natural, and in the north sensual; and also that it had decreased in a like degree with the love and the worship of God: from which considerations it was further concluded, that this love in the first age was as gold, in the second as silver, in the third as brass, and in the fourth as iron, and that at length it ceased. And on this occasion the angel, my guide and companion, said, Never-

theless I conceive a hope, that this love will be raised up again by the God of heaven, who is the Lord, because it is capable of being so raised up again.

79. THE FIFTH MEMORABLE RELATION. The above angel, who had been my guide and companion to the ancients, who lived in the four ages, the golden, the silver, the copper, and the iron, again presented himself to me, and said, Art thou desirous to see the age which succeeded those ancient ones, and to know what its quality was formerly, and still is? Follow me, and thou shalt see; they are they, concerning whom the prophet Daniel prophesied in these words: "*A kingdom shall rise up after those four, in which iron shall be mixed with clay of mud: they shall mix themselves together by the seed of man, but they shall not cohere one with the other, as iron is not mixed with clay.*" Dan. ii. 41, 42, 43: and he said, By the seed of man, whereby iron shall be mixed together with clay, and still they shall not cohere, is meant the truth of the word falsified. Having said these words, I followed him, and in the way he related to me the following particulars: they dwell in the confines between the south and the west, but at a great distance beyond those who lived in the four former ages, and also at a greater depth; and we proceeded through the south to the region bordering on the west; and we passed through a formidable forest, for there were

in its lakes, out of which crocodiles lifted up their heads, and opened at us their wide jaws beset with teeth ; and between the lakes were terrible dogs, some of which were three-headed like Cerberus, some two-headed, all looking at us as we passed by with an horrible hungry snarl, and fierce eyes. We entered the western tract of this region, and saw dragons and leopards, such as are described in the Revelation, chap. xii. 3. chap. xiii. 2. And the angel said to me, all these wild beasts, which thou hast seen, are not wild beasts, but correspondences, and thereby representative forms of lusts, in which the inhabitants are principled, whom we shall visit ; the lusts themselves are represented by those horrible dogs, the deceit and cunning thereof by crocodiles, their falsities, and depraved inclinations to those things which relate to worship, by dragons and leopards : nevertheless the inhabitants represented do not live close behind the forest, but behind a great wilderness which lies intermediate, that they may be fully withheld and separated from the inhabitants of the foregoing ages, being altogether of a different genius and quality from them ; they have indeed heads above their breasts, and breasts above their loins, and loins above their feet, like the primæval men, but in their heads there is not any thing of gold, nor in their breasts any thing of silver, nor in their loins any thing of brass, no, nor in their feet any thing of pure iron ; but in their heads is iron

mixed with clay, in their breasts is each mixed with brass, and in their loins is also each mixed with silver, and in their feet is each mixed with gold : by this inversion they are changed from men (*homines*) into graven images of men, in which inwardly nothing coheres ; for what was highest, is made lowest, thus what was the head is become the heel, and *vice versa* : they appear to us from heaven like stage-players, who lie upon their elbows with the body inverted, and put themselves in a walking motion ; or like beasts, which lie on their backs, and lift the feet upwards, and from the head, which they plunge in the earth, look towards heaven. We passed through the forest, and entered the wilderness, which was not less terrible ; it consisted of heaps of stones, and ditches between them, out of which crept forth hydras and vipers, and there flew forth venomous flying serpents. This whole wilderness was on a continual declivity, and we descended by a long steep descent, and at length came into the valley inhabited by the people of that region and age. There were here and there cottages, which appeared at length to meet, and to be joined together in the form of a city ; this we entered, and lo ! the houses were built of the branches of trees burnt all about, and fastened together with mud instead of glue ; they were covered with black slates ; the streets were irregular, all of them at the entrance strait, but wi-

der as they extended further, and at the end spacious, where were places of public resort : hence there were as many places of public resort as there were streets. As we entered the city, it became dark, because heaven did not appear ; wherefore we looked up, and light was given us, and we saw ; and then I asked those we met, Are ye able to see, because heaven doth not appear above you ? And they replied, What a question is this ! we see clearly, we walk in full light. On hearing this, the angel said unto me, Darkness is light to them, and light is darkness, as is the case with birds of night, for they look downwards and not upwards. We entered into the cottages here and there, and saw in each a man with his woman, and we asked, Do all live here in their respective houses with one wife only ? And they replied with an hissing, What mean you by one wife only ? Why do not you ask, whether we live with one harlot ? What is a wife but an harlot ? By our laws it is not allowable to commit fornication with more than one woman, but still we do not hold it dishonourable or unbecoming to do it with more, yet out of our own houses we glory in this one amongst another ; thus we rejoice in the licence we take, and the pleasure attending it, more than polygamists. Why is a plurality of wives denied us, when yet it hath been granted, and at this day is granted in the universal orb of earth round about us ? What is life with one woman only, but cap-

tivity and imprisonment? We however in this place have broken the bolt of this prison, and have rescued ourselves from slavery, and made ourselves free; and who is angry with a prisoner for asserting his freedom when it is in his power? To this we replied, You speak, friend, as if without any sense of religion; what rational person does not know, that adulterers are profane and infernal, and that marriages are holy and heavenly? Have not adulteries place with devils in hell, and marriages with angels in heaven? Did you never read the sixth commandment (*x*) of the decalogue? and in Paul, that adulterers can in no wise come into heaven? Hereupon our host laughed heartily, and regarded me as a simple one, and almost as out of my senses. But instantly there came running a messenger from the chief of the city, and said, Bring the two strangers into the town-hall, and if they are unwilling to come, drag them thither; we have seen them in a shade of light, they have entered in privately, they are spies. And the angel said to me, The reason why we were seen in a shade, is because the light of heaven, in which we have been,

(*x*) It may here be proper to remark, that the division of the ten commandments, as adopted by our author, differs from that which is commonly received in the church of England, and that agreeable to the author's division, the commandment which prohibits adultery stands the *sixth* in order, whereas, according to the division in the church of England, it is the *seventh*.

is to them a shade, and the shade of hell is to them light; and the cause of this is, because they regard nothing as sin, not even adultery, and hence they see what is false altogether as what is true, and what is false is lucid in hell before satans, and what is true darkens their eyes like the shade of night. And we said to the messenger, We will not be pressed, still less will we be dragged into the town-hall, but we will go with thee of our own accord; and we went: and lo! there was a great crowd assembled there, out of which came some lawyers, and wispered us, saying, Take heed to yourselves how ye speak any thing against religion, the form of our government, and good manners; and we replied, We will not speak against them, but for them and from them. And we asked, What is your religion respecting marriages! At this the crowd murmured, and said, What have ye to do here with marriages? marriages are marriages. And we again asked, What is your religion respecting whoredoms? At this also the crowd murmured, saying, What have you to do here with whoredoms? whoredoms are whoredoms; he that is guiltless, let him cast the first stone. And we asked thirdly, Doth your religion teach concerning marriages, that they are holy and heavenly; and concerning adulteries, that they are profane and infernal? Hereupon several of the crowd laughed aloud, jested, and bantered, saying, Inquire of our priests, and not

of us, as to what concerns religion, we acquiesce entirely in what they declare, because no point of religion is an object of decision in the understanding; have ye never heard that the understanding is without any sense or discernment in mysteries, which constitute the whole of religion? And what have actions to do with religion? Is not the soul made blessed by the muttering of words from a devout heart concern expiation, satisfaction and imputation, and not by works? But at this instant there came some of the wise ones of the city, so called, and said, Retire hence, the crowd grows angry, a storm is gathering, let us discourse in private on this subject, there is a retired walk behind the town-hall, come with us thither; and we followed: they then asked us, whence we were, and what was our business there? And we said, To be instructed concerning marriages, whether they are holiness with you, as they were with the ancients who lived in the golden, silver, and copper ages, or whether they are not holiness. And they replied, What mean you by holiness? Are not marriages works of the flesh and of the night? And we answered, Are they not also works of the spirit? and what the flesh acts from the spirit, is not that spiritual? and all the spirit acts, it acts from the marriage of good and truth; is not this marriage spiritual, which enters the natural marriage of husband and wife? To this the wise ones, so called, made answer, There is too

much subtlety and sublimity in what you say on this subject; ye ascend high above rational principles to spiritual, and who can begin at such an elevation, descend thence, and thus form any decision? To this they added with a smile of ridicule, Perhaps ye have the wings of an eagle, and can fly in the highest region of heaven, and make these discoveries; this we are not able to do. We then asked them to declare to us, from the altitude, or region, in which the winged ideas of their minds fly, whether they knew, or whether they were able to know, that there is given conjugal love of one man with one wife, into which are collated all the blessednesses, satisfactions, delights, pleasantnesses, and pleasures of heaven; and that this love is from the Lord according to the reception of good and truth from him, thus according to the state of the church? On hearing these words, they turned away, and said, These men are out of their senses, they enter the æther with their judgment, and scatter about vain conjectures like nuts and almonds. After this they turned themselves to us, and said, We will give a direct answer to your windy conjectures and dreams; and they said, What hath conjugal love in common with religion, and with inspiration from God? Is not this love with every one according to the state of his potency? Is it not alike with those who are out of the church, as with those who are in it, with gentiles as with

christians, yea, with the impious as with the pious? Hath not every one the strength of this love either from an hereditary principle, or from bodily health, or from temperance of life, or from warmth of climate? By medicines also it may be corroborated and stimulated. Is not the case similar with the brute creation, especially with birds which unite together in pairs? Moreover is not this love carnal? and what hath a carnal principle in common with the spiritual state of the church? Doth this love, as to its ultimate effect with a wife, differ at all from love as to its effect with an harlot? Is not the lust similar, and the delight similar? Wherefore it is injurious to deduce the origin of conjugal love from the holy things of the church. On hearing this, we said to them, Ye reason from the stimulus of laciviousness, and not from conjugal love; ye are altogether ignorant what conjugal love is, because it is cold with you; from what you have said we are convinced, that ye are of the age which has its name from and consists of iron and clay, which do not cohere, according to the prophecy in Daniel, chap ii. 43; for ye make conjugal love and scortatory love one; and do these two cohere any more than iron and clay? Ye are believed and called wise, nevertheless ye have not the smallest pretensions to that character. On hearing this, they were inflamed with rage, and made a loud cry, and called the crowd together to cast us out; but at that instant, by virtue of power given us of

the Lord, we stretched out our hands, and lo! the flying serpents, vipers, and hydras, and also the dragons from the wilderness, presented themselves, and invaded and filled the city, at which the inhabitants being terrified fled away. And the angel said to me, Into this region new comers from the earth daily enter, and the former inhabitants are by turns separated and cast down into the gulphs of the west, which appear at a distance like lakes of fire and sulphur; all in those gulphs are spiritual and natural adulterers.

80. THE SIXTH MEMORABLE RELATION. As the angel spake these words, I looked to the boundary of the west, and lo! there appeared as it were lakes of fire and sulphur; and I asked the angel, why the hells in that quarter had such an appearance? He replied, They appear as lakes in consequence of the falsifications of truth, because water in the spiritual sense is truth; and there is an appearance, as it were of fire round about them, and in them, in consequence of the love of evil, and as it were of sulphur, in consequence of the love of what is false; those three things, the lake, the fire, and the sulphur, are appearances, because they are correspondences of the evil loves in which the inhabitants are principled; all in that quarter are shut up in eternal work-houses, where they labour for food, for clothing, and for a bed to lie upon; and when they do evil, they are grievously and miserably punished.

I further asked the angel, why he said that in that quarter are spiritual and natural adulterers, and why he had not rather said, that they were evil doers and impious? He replied, Because all they who make light of adulteries, that is, who commit them from a confirmed persuasion that they are not sins, and thus are in the purpose of committing them from a belief of their being harmless, are in their hearts evil doers and impious; for the conjugal human principle ever goes hand in hand with religion, and every step and movement made under the influence of religion, and leading to religion, is also a step and movement made under the influence of the conjugal principle, and leading to the conjugal principle, which is peculiar and proper to the christian. On asking what that conjugal principle was, he said, It is a desire of living with one wife, and the christian hath this desire according to his religion. I was afterwards grieved in spirit to think, that marriages, which in the most ancient ages had been most holy, were so wretchedly changed into adulteries. And the angel said, The cause is the same at this day with religion; for the Lord saith, *“That in the consummation of the age shall be the abomination of desolation foretold by Daniel; and that there shall be great affliction, such as was not from the beginning of the world,”* Matt. xxiv. 15, 21. The abomination of desolation signifies the falsification and depravation of all truth;

affliction signifies the state of the church infested by evils and falses; and the consummation of the age, concerning which those things are spoken, signifies the last time or end of the church; the end is now, because there doth not remain a truth which is not falsified, and the falsification of truth is spiritual whoredom, which acts in unity with natural whoredom, because they cohere.

81. As we were discoursing and lamenting together on this occasion, there suddenly appeared a beam of light, which darting powerfully upon my eyes, caused me to look up, and lo! the whole heaven above us appeared luminous, and from the east to the west in a long series was heard a GLORIFICATION: and the angel said to me, That glorification is a glorification of the Lord on account of his coming, and is made by the angels of the eastern and western heaven. From the nothern and southern heaven nothing was to be heard but a soft and pleasing murmur: and whereas the angel understood every thing, he told me first that glorifications and celebrations of the Lord are made from the Word, because in such case they are made from the Lord, for the Lord is the Word, that is, essential divine truth therein; and he said, now in particular they glorify and celebrate the Lord by these words, which were spoken by Daniel the prophet, "*Thou sawest iron mixed with clay of mire, they shall mix themselves together by the seed of man, but they shall not*

cohere. Nevertheless in those days the God of the heavens shall cause a kingdom to arise, which shall not perish for ages; it shall bruise and consume those kingdoms, but itself shall stand for ages," Dan. ii. 43, 44. After this, I heard as it were the voice of singing, and further in the east I saw a glittering of light more resplendent than the former; and I asked the angel, what was the subject of their glorification? He said, These words in Daniel, "*I saw in the visions of the night, and lo! with the clouds of heaven was coming as it were the SON OF MAN; and to him was given dominion and a kingdom, and all people and nations shall worship him, his dominion is the dominion of an age, which shall not pass away, and his kingdom that which shall not perish,*" Dan. vii. 13, 14. They are further celebrating the Lord from these words in the Revelation, "*To JESUS CHRIST be glory and strength, behold he cometh with clouds: he is Alpha and Omega, the beginning and the end, the first and last, who is, who was, and who is to come, the Omnipotent; I John heard this from the SON OF MAN out of the midst of seven candlesticks,*" Rev. i. 5, 6, 7, 10, 11, 12, 13. Chap. xxii. 13. Matt. xxiv. 30, 31. I looked again into the eastern heaven, and it was enlightened on the right side, and the light entered the southern expanse, and I heard a sweet sound; and I asked the angel, what was the subject of their glorification in that quarter respecting the Lord? He said, These words in

the Revelation, "*I saw a new heaven and a new earth, and I saw the holy city New Jerusalem coming down from God out of heaven, prepared as a BRIDE for her HUSBAND; and the angel spake with me, and said, come, I will shew thee the BRIDE THE LAMB'S WIFE, and he carried me away in the spirit, upon a mountain great and high, and shewed me the holy city Jerusalem,*" Rev. xxi. 1, 2, 9, 10. Also these words, "*I JESUS am the bright and morning star; and the spirit and the bride say, COME; AND HE SAID, EVEN I COME QUICKLY; amen, even COME LORD JESUS,*" Rev. xxii. 16, 17, 20. After these and several other subjects of glorification, there was heard a common glorification from the east to the west of heaven, and also from the south to the north, and I asked the angel, What now is the subject? He said, These words from the prophets, "*Let all flesh know that I JEHOVAH AM THY SAVIOUR AND THY REDEEMER,*" Isaiah xlix. 26. "*Thus saith JEHOVAH the King of Israel, and HIS REDEEMER JEHOVAH SABAOth, I am the first and the last, and BESIDES ME THERE IS NO GOD,*" Isaiah xliv. 6. "*It shall be said in that day, Lo! THIS IS OUR GOD, whom we have expected to deliver us, THIS IS JEHOVAH WHOM WE HAVE EXPECTED,*" Isaiah xxv. 9. "*The voice of him that crieth in the wilderness, prepare a way for JEHOVAH, beheld THE LORD JEHOVAH cometh in strength, he shall feed his flock like a SHEPHERD,*" Isaiah xl. 3,

5, 10, 11. “*Unto us a child is born, unto us a son is given, whose name is Wonderful, Counsellor, God, Hero, FATHER OF ETERNITY, Prince of Peace,*” Isaiah ix. 5. “*Behold the days shall come, and I will raise up to David a righteous branch, who shall reign a king, and this is his name, “JEHOVAH OUR RIGHTEOUSNESS,*” Jeremiah xxii. 5, 6. Chap. xxxiii. 15, 16. “*JEHOVAH SABAOTH is his name, and THY REDEEMER, the holy one of Israel, THE GOD OF THE WHOLE EARTH SHALL HE BE CALLED,*” Isaiah liv. 5. “*IN THAT DAY JEHOVAH SHALL BE FOR KING OVER THE WHOLE EARTH; IN THAT DAY JEHOVAH SHALL BE ONE, AND HIS NAME ONE.*” Zech. xiv. 9. On hearing and understanding these words, my heart exulted, and I went home with joy, and there I returned out of a state of the spirit into a state of the body, in which latter state I committed to writing what I had seen and heard: to which I now subjoin the follow particular, that conjugial love such as it was with the ancients, will be raised up again by the Lord after his coming, because this love is from the Lord alone, and is the portion of those, who from him by means of the Word are made spiritual.

82. After this, a man from the northern quarter came running vehemently, and looked at me with a threatening countenance, and addressing me in a passionate tone of voice, said, Art thou he who wishest to seduce the world, under the notion of

re-establishing a new church, which thou understandest by the New Jerusalem coming down out of heaven from God, and teaching, that the Lord will gift those with love truly conjugal, who embrace the doctrinals of that church, the delights and felicity of which love thou exaltest to the very heaven? Is not this a mere fiction; and dost thou not hold it forth as a bait and inticement to accede to thy new opinions? But tell me briefly, what are those doctrinals of the New Church, and I will see whether they agree or disagree. And I replied, The doctrinals of the church, which is meant by the New Jerusalem, are as follow: I. That there is one God, in whom is a divine trinity, and that he is the LORD JESUS CHRIST. II. That saving faith is to believe on him. III. That evils are to be shunned, because they are of the devil and from the devil. IV. That goods are to be done, because they are of God and from God. V. That these are to be done by man as from himself; but that it ought to be believed, that they are done from the Lord with man and by him. On hearing these doctrinals, for some moments his fury abated; but after some deliberation he again looked at me with a stern countenance, saying, Are these five precepts the doctrinals of faith and charity of the New Church? I replied, They are: and instantly he asked sharply, How can you demonstrate the FIRST, that there is one God, in whom is a divine trinity, and

that he is the Lord Jesus Christ? I said, I demonstrate it thus: Is not God one and individual? Is not there a trinity? If God be one and individual, is not he one person? If he be one person, is not the trinity in that person? That this God is the LORD JESUS CHRIST, is evident from these considerations, that he was conceived of God the Father, Luke i. 34, 35; and thus that as to his soul he is God; and hence, as he himself saith, that the Father and himself are one, John x. 30; that he is in the Father, and the Father in him, John xiv. 10, 11; that whoso seeth him and knoweth him, seeth and knoweth the Father, John xiv. 7, 9; that no one seeth and knoweth the Father, except he who is in the bosom of the Father, John i. 18; that all things of the Father are his, John iii. 35. chap. xvi. 15; that he is the way, the truth, and the life, and that no one cometh to the Father but by him, John xiv. 6; thus of or from him, because the Father is in him; and, according to Paul, that all the fulness of the Godhead dwelleth bodily in him, Colloss. ii. 9; and moreover, that he hath power over all flesh, John xvii. 2; and that he hath all power in heaven and in earth, Matt. xxviii. 18: from which declarations it follows, that he is God of heaven and earth. He afterwards asked how I proved the SECOND, that saving faith is to believe on him? I said, By these words of the Lord, "This is the will of the Father, that every one, who BELIEVETH

ON THE SON, should have eternal life," John vi. 40. "God so loved the world, that he gave his only-begotten Son, that every one, who BELIEVETH ON HIM, should not perish, but have eternal life," John iii. 15, 16. "HE THAT BELIEVETH ON THE SON, hath eternal life, but he that believeth not the Son shall not see life, but the wrath of God abideth on him," John iii. 36. He afterwards said, Demonstrate also the THIRD, and the two next doctrinals: and I replied, What need is there to demonstrate, that evils ought to be shunned, because they are of the devil and from the devil; and that goods ought to be done, because they are of God and from God; also that the latter are to be done by man as from himself, but that he ought to believe that they are from the Lord with him and by him? That these three doctrinals are true, is confirmed by the whole sacred scripture, from beginning to end; for what else is therein principally insisted on, but to shun evils and do goods, and believe on the Lord God? Moreover, without these three doctrinals there can be no religion; for doth not religion appertain to life, and what is life but to shun evils and do goods? and how can man do the latter and shun the former but as from himself? Wherefore if you remove these doctrinals from the church, you remove from it the sacred scripture, and also you remove religion; and these being removed, the church is not a church. The man on hearing this retired, and

mused on what he had heard ; but still he departed in indignation.

Concerning the ORIGIN *of* CONJUGIAL LOVE
as grounded in the MARRIAGE *of* GOOD *and*
TRUTH.

83. THERE are origins of conjugal love both internal and external, and the internal are several, and in like manner the external ; nevertheless the inmost or universal origin of all is one ; that this origin is the marriage of good and truth, will be demonstrated in what now follows. The reason why no one heretofore hath deduced the origin of that love from this ground, is, because it hath never yet been discovered that there is any union between good and truth ; and the reason why this discovery hath not been made, is, because good doth not appear in the light of the understanding, as truth doth, and hence the knowledge of it conceals itself, and evades every inquiry : and whereas good is hereby as a thing unknown, it was impossible for any one to conjecture that any marriage subsisted between it and truth : yea, before the rational natural sight, good appears so distant from truth, that no conjunction between them can be supposed. That this is the case, may be seen from common discourse, whensoever mention is

made of them; as when it is said, This is good, truth is not at all thought of; and when it is said, This is true, neither is good at all thought of, wherefore at this day it is believed by many, that truth is one thing, and good another; and by many also it is believed, that man is intelligent and wise, and thereby a man (*homo*), according to the truths which he thinks, speaks, writes, and believes, and not at the same time according to goods; that nevertheless there is not given any good without truth, nor any truth without good, consequently that there is given an eternal marriage between them, also that this marriage is the origin of conjugal love, shall now be shewn and explained, and this in the following order: I. *That good and truth are universals of creation, and thence are in all created things; but that they are in created subjects according to the form of each.* II. *That solitary good is not given, nor solitary truth, but that in all cases they are conjoined.* III. *That there is given truth of good, and from this the good of truth, or truth grounded in good, and good grounded in that truth; and that in those two principles is implanted from creation an inclination to join themselves together into one.* IV. *That in the subjects of the animal kingdom, truth of good, or truth grounded in good, is male (or masculine); and that good of truth, or good grounded in truth, is female (or feminine).* V. *That from influx of the marriage of good and truth from the*

Lord, is derived the love of the sex, and conjugial love. VI. That the love of the sex appertains to the external or natural man, and that hence it is common to every animal. VII. But that conjugial love appertains to the internal or spiritual man, and that hence this love is proper to man (homo). VIII. That with man conjugial love is in the love of the sex, as a diamond in its matrix. IX. That the love of the sex with man is not the origin of conjugial love, but that it is the first (principle or rudiment) thereof, thus as an external natural principle, in which is implanted an internal spiritual principle. X. That during the implantation of conjugial love, the love of the sex inverts itself, and becomes the chaste love of the sex. XI. That the male and female were created, to be the essential form of the marriage of good and truth. XII. That they are such a form in their inmost principles, and thence in what is derived from those principles, in proportion as the interiors of their minds are opened. We shall now proceed to the explication.

84. I. THAT GOOD AND TRUTH ARE UNIVERSALS OF CREATION, AND THENCE ARE IN ALL CREATED SUBJECTS; BUT THAT THEY ARE IN CREATED SUBJECTS ACCORDING TO THE FORM OF EACH. The ground and reason why good and truth are universals of creation, is, because these two principles are in the Lord God the creator, yea, they are himself, for he is essential divine

good and essential divine truth ; but this enters more clearly into the perception of the understanding, and thereby into the ideas of thought, if instead of good we say love, and instead of truth we say wisdom ; consequently that in the Lord God the creator there is divine love and divine wisdom, and that these principles are himself, that is, that he is essential love and essential wisdom ; for these two principles are the same thing as good and truth ; the reason is, because good hath relation to love, and truth hath relation to wisdom, for love consists of goods, and wisdom of truths. Inasmuch as the two latter principles and the two former are one and the same thing, in the following pages we shall sometimes speak of the latter and sometimes of the former, whilst by both the same thing is understood. This preliminary observation is here made, lest the understanding should perceive the expressions diversely when they occur in they following pages.

85. Since, therefore, the Lord God the creator is essential love and essential wisdom, and from him the universe was created, which thence is a work proceeding from him, it must needs be, that in all and singular the things created there is somewhat of good and of truth from him ; for whatsoever is done and proceeds from any one, derives from him a principle similar to what exists in him. That this is the case, reason also may see from the order, in which all and singular things of the uni-

verse were created, which order is, that one exists for the sake of another, and that thence one depends upon another, as in the case of the links of a chain; for all things are for the sake of the human race, that from it the angelic heaven may exist, through which creation returns to the creator himself in whom it originated: hence is the conjunction of the created universe with its creator, and by conjunction everlasting conservation. It is from this ground that good and truth are called universals of creation: that this is the case, is manifest to every one who takes a rational view of the subject; he sees in every created thing somewhat which hath relation to good, and somewhat which hath relation to truth.

86. The reason why good and truth in created subjects are according to the form of each, is, because every subject receives influx according to its form; the conservation of the whole is nothing else but the perpetual influx of divine good and divine truth into forms created from those principles, for thereby subsistence or conservation is perpetual existence or creation. That every subject receives influx according to its form may be illustrated by various things, as by the influx of heat and light from the sun into vegetables of every kind, in which case each receives influx according to its form, thus every tree according to its form, every shrub according to its form, every herb and every blade of grass according to its form,

the influx is alike into all, but the reception, inasmuch as it is according to the form, causes every species to continue a peculiar species. The same thing may also be illustrated by the case of influx into animals of every kind according to the form of each. That influx is according to the form of every particular thing, may also be seen by the most unlettered person, if he attends to the various instruments of sound, as pipes, flutes, trumpets, horns, and organs, in that they give forth sound from being blown alike, or from a like influx of air, according to their respective forms.

87. II. THAT SOLITARY GOOD IS NOT GIVEN, NOR SOLITARY TRUTH, BUT THAT IN ALL CASES THEY ARE CONJOINED. Whosoever is desirous from any of the senses to acquire to himself an idea respecting good, cannot possibly find it without some adject, which exhibits and manifests it; good without this is an entity of no name, and this somewhat, whereby it is exhibited and manifested, hath relation to truth; pronounce the term good only, and say nothing at the same time of this or of that somewhat with which it is conjoined, or define it abstractedly, or without any adject cohering with it, and you will see that it is a mere nothing, and that it becomes something with its adject: and if you examine the subject with discernment, you will perceive that good, without some adject, is a term of no predication, and thence of no relation, of no affection, and of

no state, in a word, of no quality. The case is similar in regard to truth, if it be pronounced and heard without its injunct; that its injunct hath relation to good, may be seen by refined reason. But whereas goods are innumerable, and each ascends to its greatest, and descends to its least, as by the steps of a ladder, and also according to its progression, and according to its quality, varies its name, it is difficult for any but the wise to see the relation of good and truth to their objects, and their conjunction in their objects. That nevertheless there is not given any good without truth, nor any truth without good, is manifest from common perception, provided it be first acknowledged that all and singular things of the universe have relation to good and truth, as was shewn in the foregoing article, n 84, 85. That solitary good is not given, nor solitary truth, may be illustrated and at the same time confirmed by various considerations, as by the following; that there is not given any essence without a form, nor any form without an essence; for good is an essence or esse, and truth is that by which the essence is formed and the esse exists. Again, in man (*homo*) there is will and understanding; good is of the will, and truth is of the understanding; and will alone doeth nothing but by the understanding, nor doth understanding alone do any thing but from the will. Again, there are two fountains of bodily life in man (*homo*), the heart

and the lungs ; the heart cannot produce any sensitive and moving life without the respiring lungs, neither can the lungs without the heart ; the heart hath relation to good, and the respiration of the lungs to truth ; there is also a correspondence between them. The case is similar in all and singular things of the mind, and in all and singular things of the body appertaining to man ; but the time will not permit to produce further confirmations in this place ; the reader therefore is referred to the ANGELIC WISDOM CONCERNING THE DIVINE PROVIDENCE, n. 3 to 26, where this subject is more fully confirmed, and explained in the following order : I. That the universe, with singular its created subjects, is from the divine love by the divine wisdom, or, what is the same thing, from the divine good by the divine truth. II. That the divine good and divine truth proceed as one from the Lord. III. That this one is in a certain image in every created thing. IV. That good is not good, only so far as it is united with truth, and that truth is not truth, only so far as it is united with good. V. That the Lord doth not suffer that any thing should be divided, wherefore man must either be in good and at the same time in truth, or in evil and at the same time in what is false ; not to mention several other considerations.

88. III. THAT THERE IS GIVEN THE TRUTH OF GOOD, AND FROM THIS THE GOOD OF TRUTH, OR TRUTH GROUNDED IN GOOD, AND GOOD DE-

RIVED FROM THAT TRUTH; AND THAT IN THOSE TWO PRINCIPLES IS IMPLANTED FROM CREATION AN INCLINATION TO JOIN THEMSELVES TOGETHER IN ONE. It is necessary that some distinct idea be acquired concerning these principles, because on such idea depends all knowledge respecting the essential origin of conjugal love; for, as will be seen presently, the truth of good, or truth grounded in good, is male (or masculine), and the good of truth, or good derived from that truth is female or (feminine): but this may be comprehended more distinctly, if instead of good we speak of love, and instead of truth we speak of wisdom, which principles, that they are one and the same thing, may be seen above, n. 84. Wisdom cannot exist with man but by means of the love of growing wise; if this love be taken away, it is altogether impossible that man should become wise; wisdom derived from this love is meant by the truth of good, or by truth grounded in good; but when man hath procured to himself wisdom from that love, and loves it in himself, or himself for its sake, in this case he forms a love which is the love of wisdom, and is meant by the good of truth, or by good derived from that truth; there are therefore two loves appertaining to man, whereof one, which is prior, is the love of growing wise, and the other, which is posterior, is the love of wisdom; (y) but this latter love, if it remains

(y) The distinction here pointed out between *the love of growing*

with man, is an evil love, and is called self-conceit, or the love of his own intelligence; that it was provided from creation, that this love should be taken out of the man, lest it should destroy him, and should be transcribed into the woman, for the effecting of conjugal love, which restores man to integrity, will be confirmed in the following pages. Something respecting those two loves, and the transcription of the latter into the woman, may be seen above, n. 32, 33, and in the preliminary MEMORABLE RELATION, n. 20. If therefore instead of love is meant good, and instead of wisdom truth, it is evident from what hath been already said, that there is given the truth of good, or truth grounded in good, and from this the good of truth; or good derived from that truth.

89. The reason why in these two principles there is implanted from creation an inclination to join themselves together into one, is, because one

wise, and the love of the wisdom acquired thereby, may appear at first sight to be a distinction without a difference; when yet, if it be interiorly considered, it will be found to be a distinction of the utmost importance to be well attended to. The love of growing wise is manifestly a spiritual love, and, as the author here justly observes, is properly constituent of man; whereas the love of the wisdom acquired by the love of growing wise may be rendered an evil and infernal love, by exalting man in the foolish conceit of his own intelligence, and separating him thereby from the love of genuine wisdom, which consists in the humble acknowledgement that the all of good and the all of truth is from the LORD and is the LORD's.

was formed from the other, wisdom being formed from the love of growing wise, or truth being formed from good, and the love of wisdom being formed from that wisdom, or the good of truth from that truth; from which formation it may be seen, that there is a mutual inclination to re-unite themselves, and to join themselves together into one. But this effect has place with men who are in genuine wisdom, and with women who are in the love of that wisdom in the husband, thus who are in love truly conjugal. But concerning the wisdom which ought to exist with the man, and which should be loved by a wife, more will be said in what follows.

90. IV. THAT IN THE SUBJECTS OF THE ANIMAL KINGDOM THE TRUTH OF GOOD, OR TRUTH GROUNDED IN GOOD, IS MALE (OR MASCULINE), AND THAT GOOD OF TRUTH, OR GOOD DERIVED FROM THAT TRUTH, IS FEMALE (OR FEMININE). That from the Lord the creator and supporter (*stator*) of the universe there flows a perpetual union of love and wisdom, or marriage of good and truth, and that created subjects receive the influx, each according to its form, was shewn above, n. 84, 85, 86; but that the male from this marriage, or from that union, receives the truth of wisdom, and that the good of love from the Lord is conjoined thereto according to reception; and that this reception has place in the intellect, and that hence the male is born to become intel-

lectual, reason, by its light, may discover from various particulars respecting him, especially from his affection, his application, his manners, and his form. It is discoverable from his **AFFECTION**, in that it is the affection of knowing, of understanding, and of growing wise; the affection of knowing has place in childhood, the affection of understanding in youth and in the entrance upon manhood, and the affection of growing wise takes place from the entrance upon manhood even to old age; from which considerations it is evident, that his nature or peculiar temper is inclinable to form the intellect, consequently that he is born to become intellectual; but whereas this cannot be effected except by virtue of love, therefore the Lord adjoins love to him according to reception, that is, according to his intention in desiring to grow wise. The same is discoverable from his **APPLICATION**, which is to such things as respect the intellect, or in which the intellect is predominant, whereof several are forensic (relating to public offices), and regard the public good. The same is discoverable too from his **MANNERS**, which are all grounded in the intellect as a ruling principle, in consequence whereof the actions of his life, which are understood by manners, are rational, and if not rational, yet he is desirous they should appear so; masculine rationality is also discernible in every one of his virtues. Lastly, the same is discoverable from his **FORM**, in that it is diverse

and totally distinct from the female form; on which subject see also what was said above, n. 33. Add to this, that the principle of proliferation is in him, which principle is derived from the intellect alone, for it is from truth grounded in good in the intellect; that the principle of proliferation is from this source, will be seen in the following pages.

91. But that the female is born to be more a subject of the will-principle (*ut sit voluntaria*), yet a subject of the will-principle as grounded in the intellectual principle of the man, or what is the same thing, to be the love of the man's wisdom, because she was formed by his wisdom, on which subject see above, n. 88, 89, may also appear from the females affection, her application, her manners, and her form. From her AFFECTION, in that it is an affection of loving science, intelligence, and wisdom, nevertheless not in herself but in the man, and thus of loving the man; for it is not possible the man (*vir*) should be loved by reason of his form alone, in that he appears as a man (*homo*), but by reason of the talent with which he is gifted, which causes him to be a man. From her APPLICATION, in that it is to such things as are manual works, as net work, needle-work, and the like, serving for ornament, both to decorate herself, and to exalt her beauty; and moreover from her application to various offices called domestic, which adjoin themselves to the

offices of men, which, as was said, are called forensic ; they are led to these offices from an inclination to marriage, that they may become wives, and thereby one with their husbands. That the same is also discoverable from their MANNERS and FORM, is evident without explication.

92. V. THAT FROM THE INFLUX OF THE MARRIAGE OF GOOD AND TRUTH FROM THE LORD IS DERIVED THE LOVE OF THE SEX AND CONJUGIAL LOVE. That good and truth are universals of creation, and thence in all created subjects ; and that they are in created subjects according to the form of each ; and that good and truth are not two, but proceed from the Lord as one, was shewn above, n. 84, 85, 86, 87 ; from these considerations it follows, that the UNIVERSAL CONJUGIAL SPHERE proceeds from the Lord, and pervades the universe from its first principles to its last, thus from angels even to worms. The ground and reason why such a sphere of the marriage of good and truth proceeds from the Lord, is, because it is also a sphere of propagation, that is, of proliferation and fructification ; and this sphere is the same with the divine providence relating to the preservation of the universe by successive generations. Now whereas this universal sphere, which is that of the marriage of good and truth, flows into subjects according to the form of each, see n. 86, it follows that the male receives it according to his form, thus in the

intellect, because he is an intellectual form ; and that the female receives it according to her form, thus in the will, because she is a form of the will-principle grounded in the intellectual principle of the man ; and whereas that same sphere is also a sphere of prolication, it follows that hence is the love of the sex.

93. The reason why conjugal love is also from this same source, is, because that sphere flows into the form of wisdom with men, and also with angels ; for man may increase in wisdom to the end of his life in the world, and afterwards to eternity in heaven ; and so far as he increases in wisdom, so far his form is perfected ; and this form doth not receive the love of the sex, but the love of one of the sex ; for with one of the sex it may be united to the inmost principles in which heaven is with its happinesses, and this union is conjugal love.

94. VI. THAT THE LOVE OF THE SEX APPERTAINS TO THE EXTERNAL OR NATURAL MAN, AND THAT HENCE IT IS COMMON TO EVERY ANIMAL. Every man is born corporeal, and is made more and more interiorly natural, and in proportion as he loves intelligence he becomes rational, and afterwards if he loves wisdom he becomes spiritual ; what the wisdom is by which man becomes spiritual, will be shewn in the following pages, n. 130. Now as man advances from science into intelligence, and from intelli-

gence into wisdom, so also his mind changes its form, for it is opened more and more, and conjoineth itself nearer with heaven, and by heaven with the Lord ; hence it becomes more enamoured of truth, and more studious of the good of life. If therefore he standeth still in the threshold in the progression to wisdom, the form of his natural mind remains, and this receives the influx of the universal sphere, which is that of the marriage of good and truth, no otherwise than as it is received by the inferior subjects of the animal kingdom, which are called beasts and birds ; and as these are merely natural, man in such case becomes like unto them, and thereby loves the sex in like manner as they do. This is what is meant by the assertion, that the love of the sex appertains to the external or natural man, and hence it is common to every animal.

95. VII. BUT THAT CONJUGIAL LOVE APPERTAINS TO THE INTERNAL OR SPIRITUAL MAN, AND THAT HENCE THIS LOVE IS PROPER TO MAN (*homini*). The ground and reason why conjugial love appertains to the internal or spiritual man, is, because in proportion as man (*homo*) becomes more intelligent and wise, in the same proportion he becomes more internal and spiritual, and in the same proportion the form of his mind is more perfected, and this form receives conjugial love ; for it therein perceives and is sensible of a spiritual delight, which is inwardly

beatified, and a natural delight thence arising which derives a soul, life, and essence from the spiritual delight.

96. The ground and reason why conjugal love is proper to man (*homo*), is because man alone is capable of becoming spiritual, being capable of elevating his intellect above his natural loves, and from that state of elevation of seeing them beneath him, and of judging concerning them of what quality they are, and also of amending, correcting, and removing them: no other animal is capable of this, for the loves of other animals are altogether united with their connate science, on which account this science cannot be elevated into intelligence, and still less into wisdom, in consequence whereof every other animal is led by the love implanted in his science, as a blind person is led through the streets by a dog: this is the reason why conjugal love is proper (or peculiar) to man; it may also be called native and near a-kin to man, because there is in man the faculty of growing wise, with which faculty this love makes one.

97. VII. THAT WITH MAN (*homo*) CONJUGIAL LOVE IS IN THE LOVE OF THE SEX AS A DIAMOND IN ITS MATRIX. But whereas this is merely a comparison, it will be explained in the article which immediately follows; by this comparison is also illustrated what was just now shewn above, n. 95, viz. that the love of the sex appertains to the external or natural man, and conjugal love to the internal or spiritual man.

98. IX. THAT THE LOVE OF THE SEX WITH MAN IS NOT THE ORIGIN OF CONJUGIAL LOVE, BUT THAT IT IS THE FIRST (RUDIMENT) THEREOF, THUS AS AN EXTERNAL NATURAL PRINCIPLE, IN WHICH IS IMPLANTED AN INTERNAL SPIRITUAL PRINCIPLE. The subject here treated of is concerning love truly conjugal, and not concerning vulgar love which is also called conjugal, and which with some is nothing else but the love of the sex limited ; but love truly conjugal hath place only with those who desire wisdom, and who in consequence thereof advance more and more into wisdom ; these the Lord foresees, and provides for them conjugal love, which love indeed commences with them from the love of the sex, or rather by this love, but still doth not originate in it ; for it originates in proportion to advancement in wisdom, and to the dawning of the light thereof in man, inasmuch as wisdom and that love are inseparable companions. The reason why conjugal love commences by the love of the sex, is because before a suitable consort is found, the sex is loved in common, and is regarded with a fond eye, and is behaved to with civility from a moral ground ; for a young man hath his choice to make, and whilst this is determining, from an innate inclination to marriage with one, which inclination lies concealed in the *adytum* of his mind, his external principle receives a gentle warmth : a further reason is, because determinations to marriage are

protracted from various causes even to riper years, and in the mean time the beginning of that love is as lust, which with some actually goes astray into love of the sex, yet is indulged no further than may be conducive to health. This, however, is to be understood as spoken of the male sex, because this sex hath enticements which actually inflame, but not of the female sex. From these considerations it is evident that the love of the sex is not the origin of love truly conjugal, but that it is the first (rudiment) thereof in respect to time, yet not in respect to end; for what is first in respect to end, is first in the mind and its intention, because it is regarded as primary; but to this first there is no approaching unless successively by means (or mediums), and these are not first in themselves, but only promotive to what is first in itself.

99. X. THAT DURING THE IMPLANTATION OF CONJUGIAL LOVE, THE LOVE OF THE SEX INVERTS ITSELF, AND BECOMES THE CHASTE LOVE OF THE SEX. It is said that in this case the love of the sex inverts itself, because whilst conjugal love is coming to its origin, which is in the interior principles of the mind, it sees the love of sex not before itself, but behind itself, or not above itself but beneath itself; and thus as somewhat which it passes by and leaves. The case herein is similar to that of a person climbing from one office to another through a great variety, till

he reaches one which exceeds the rest in dignity, on which occasion he looks back upon the offices through which he had passed, as behind him or beneath him, or as when a person intends a journey to the palace of some king, after his arrival at his journey's end, he inverts his view in regard to those objects which he had seen in the way. That in this case the love of the sex remains, and becometh chaste, and is yet sweeter than it was before to those who are principled in love truly conjugal, may be seen from the description given of it by those who are in the spiritual world, in the TWO MEMORABLE RELATIONS, n. 44. and 55.

100. THAT THE MALE AND FEMALE WERE CREATED TO BE THE ESSENTIAL FORM OF THE MARRIAGE OF GOOD AND TRUTH. The reason is, because the male was created to be the understanding of truth, thus truth in form, and the female was created to be the will of good, thus good in form, and there is implanted in each, from their inmost principles, an inclination to conjunction into one, see above, n. 88; thus two make one form, which emulates the conjugal form of good and truth. It is said to emulate it, because it is not the same, but like unto it; for the good which joins itself with truth appertaining to the man is from the Lord immediately, whereas the good of the wife, which joins itself with truth appertaining to the man, is from the Lord

mediately through the wife; wherefore there are two goods, the one internal, the other external, which join themselves with truth appertaining to the husband, and cause the husband to be constantly in the understanding of truth, and thence in wisdom, by love truly conjugal: but on this subject more will be said in the following pages.

101. XII. THAT TWO CONJUGIAL PARTNERS ARE THAT FORM IN THEIR INMOST PRINCIPLES, AND THENCE IN WHAT IS DERIVED FROM THOSE PRINCIPLES, IN PROPORTION AS THE INTERIORS OF THEIR MINDS ARE OPENED. There are three (things or principles) whereof every man (*homo*) consists, and which follow in an orderly connexion, viz. the soul, the mind, and the body; his inmost principle is the soul, his middle principle is the mind, and his ultimate principle is the body. Every thing which flows from the Lord into man, flows into his inmost principle, which is the soul, and descends thence into his middle principle, which is the mind, and through this into his last principle, which is the body: such is the nature of the influx of the marriage of good and truth from the Lord with man; it flows immediately into his soul, and thence proceeds to the principles next succeeding, and through these to the extreme or outermost principles; and thus conjointly all the principles constitute conjugal love. From an idea of this influx it is manifest, that two conjugal partners are the form of conju-

gial love in their inmost principles, and thence in the principles derived from the inmost.

102. But the reason why conjugal partners become such a form in proportion as the interiors of their minds are open, is, because the mind is successively opened from infancy even to extreme old age; for man is born corporeal, and in proportion as the mind is opened proximately above the body, he becomes rational; and in proportion as his rational principle is purified, and as it were drained of the fallacies which flow in from the bodily senses, and of the concupiscences which flow in from the allurements of the flesh, in the same proportion it is opened, and this is effected solely by wisdom; and when the interiors of the rational mind are open, then man becomes a form of wisdom, and this form is the receptacle of love truly conjugal. “The wisdom which constitutes this form, and
“receives this love, is rational, and at the same
“time moral wisdom; rational wisdom regards the
“truths and goods which appear inwardly in man,
“not as its own, but as flowing in from the Lord;
“and moral wisdom shuns evils and false principles
“as leprosy, especially the evils of lasciviousness,
“which contaminate its conjugal love.”

103. To the above I shall add two MEMORABLE RELATIONS: the FIRST is this. One morning before sun-rise I was looking towards the east in the

spiritual world, and I saw four horsemen as it were flying forth from a cloud refulgent with the flame of the dawning day; on the heads of the horsemen were seen crested helmets, on their arms as it were wings, and around their bodies light waistcoats of an orange colour; thus clad as for expedition, they rose in their seats, and gave their horses the reins, which thus run along as if they had had wings to their feet. I kept my eye fixed on their course of flight, with intent to know whither they were going; and lo! three of the horsemen took their direction towards three different quarters, the south, the west, and the north, and the fourth in a short space of time halted in the east. Being full of wonder at all this, I looked up into heaven, and inquired whither those horsemen were going? And I received for answer, To the wise men in the kingdoms of Europe, who with clearness of reasoning and acuteness of discernment discuss the subjects of their investigation, and are distinguished above the rest for their genius, that they may assemble together, and unfold the secret respecting the ORIGIN OF CONJUGIAL LOVE, AND RESPECTING ITS VIRTUE (z)

(z) It is to be observed, that the word *virtus* in the original, here rendered *virtue*, is used in a different sense from what the term *virtue* generally implies, as adopted in the English language. By *virtue* in English is commonly meant a right principle of thinking and acting, whereas, according to its present application, it seems rather to suggest the idea of somewhat like power, strength, or

OR POTENCY. And they said from heaven, Attend awhile, and thou wilt see twenty-seven chariots; three, in which are Spaniards; three, in which are Frenchmen; three, in which are Italians; three, in which are Germans; three, in which are Dutchmen, or Hollanders; three, in which are Englishmen; three, in which are Swedes; three, in which are Danes; and three, in which are Poles. And presently, within about two hours, were seen the chariots, drawn by horses of a pale red colour with remarkable trappings, and they passed rapidly along towards a spacious house which was seen in the confines of the east and south, around which all alighted from their several chariots, and entered in with an undaunted magnanimity of spirit. And instantly it was said to me, Go, and do thou also enter in, and thou shalt hear. I went, and entered in, and examining the house within, I saw that it was four-square, the sides looking to the four quarters, and in each side three high windows of chrystalline glass, the posts whereof were of olive-wood; on each side from beside the posts were projections from the walls, like chambers vaulted above, where were tables; the walls of these chambers were of cedar, the roof was of a noble wood called almug wood, and the floor of

ability. The translator has thought it best to render the word *virtus* literally, and leave to the reader to annex to it its proper idea.

boards of poplar; beside the eastern wall, where the windows were not seen, was set a table overlaid with gold, on which was placed a TURBANT beset with precious stones, which was to be given as a prize or reward to him, who should by investigation discover the secret about to be proposed. Whilst my attention was divided in looking at the chamber projections, which were like closets near the windows, I saw five men in each from every kingdom of Europe, who were prepared and waiting to know the object for the exercise of their judgments. And at that instant an angel presented himself in the midst of the palace, and said, The object for the exercise of your judgments shall be CONCERNING THE ORIGIN OF CONJUGIAL LOVE, AND CONCERNING ITS VIRTUE OR POTENCY; weigh this in your minds, and decide upon it, and write your decision on a piece of paper, and cast it into the silver urn which ye see placed near the golden table, and subscribe the initial letter of the kingdom from whence ye are, as F for French, B for Batavians or Hollanders, I for Italians, A (aa) for English, P for Poles, G for Germans,

(aa) It may here be proper to remark, that the initial letters of the names of the several nations mentioned in this memorable relation, are taken from the original Latin, and therefore A denotes the English, being the initial of the Latin *Angli*; as H denotes the Spaniards, being the initial of *Hispani*. The translator judged it best to give the Latin initials, rather than change the letters as they afterwards occur, and the reader is requested to attend to this circumstance to prevent confusion.

H for Spaniards, D for Danes, and S for Swedes. As he spake these words the angel departed, and said, I will return ; and immediately the five men, natives of the same country, in each closet near the windows, took into consideration the proposed subject, examined it attentively, and giving a decision according to their respective talents and powers of judgment, they wrote it on a piece of paper, and cast it into the silver urn, having first subscribed the initial letter of their kingdom. This business being accomplished in the space of three hours, the angel returned, and drew the papers in order out of the urn, and read them before the congregation.

104. From the FIRST PAPER, which his hand by chance laid hold of, he read as follows : We five, natives of the same country, in our conclave have decreed, that the origin of conjugal love is from the most ancient people in the golden age, and that it was derived to them from the creation of Adam and his wife ; hence is the origin of marriages, and with marriages the origin of conjugal love. As to what concerns the virtue or potency of conjugal love, we derive this from no other source than from climate or situation in regard to the sun, and the consequent heat of the country ; and we are confirmed in this sentiment, not by vain conjectures of reason, but by evident proofs of experience, as by the case of the people who live under the line, or the equinoxial, where the heat of the

day is intense, and by the case of the people who live nearer to the line, and of those who live at a greater distance from it; and also from the co-operation of the sun's heat with the vital heat in the living creatures of the earth, and the fowls of heaven, in the time of spring, during proliferation. Moreover, what is conjugal love but heat which becomes virtue or potency, if there be added to it the heat supplied from the sun. To this decision was subscribed the letter H, which was the initial of the kingdom from which they were.

105. After this he put his hand into the urn a SECOND TIME, and took out thence a paper, from which he read as follows: We, natives of the same country, in our lodge have come to this agreement, that the origin of conjugal love is the same with the origin of marriages, which were sanctioned by laws in order to restrain man's innate concupiscences prompting him to adultery, which ruins the soul, defiles the reason, pollutes the morals, and infects the body with disease; for adultery is not human but bestial, not rational but brutish, and thus not in any respect christian but barbarous; with a view to the condemnation of such adultery, marriages had rise, and at the same time conjugal love. The case is the same with the virtue or potency of this love, in that it depends on chastity, which consists in abstaining from the roving of whoredom: the reason is, because virtue or potency, with him who loves his conjugal

partner alone, is confined to one, and is thus collected and as it were concentrated; and in this case becomes exalted like a quintessence from which all defilement is separated, which would otherwise be dispersed and cast away in every direction. One amongst us five, who is a priest, hath added also predestination as a cause of that virtue or potency, saying, Are not marriages predestinated? And this being the case, are not the proliferations thence issuing, and the efficacious means conducive thereto, predestinated also? He insisted on adding this cause because he had sworn to it. On this decision was subscribed the letter B. On hearing it, a certain spirit observed with a smile, How fair an apology is predestination for defect or impotence!

106. Presently he drew from the urn a **THIRD PAPER**, from which he read as follows: We, natives of the same country, in our apartment have deliberated concerning the causes of the origin of conjugal love, and have seen this to be the principal, viz. that it is the same with the origin of marriage, because conjugal love had no existence before marriage; and the ground of its existence is, that when any one is desperately in love with a virgin, he desires in heart and soul to possess her as a property above all things lovely; and as soon as ever she betroths herself to him, he regards her as self regards self. That this is the origin of conjugal love, is clearly manifest from the fury of

every man against his rivals, and from the jealousy which takes place in case of violation. We considered afterwards the origin of the virtue or potency of this love, and the sentiments of three prevailed against the other two, viz. that virtue or potency with a conjugal partner arises from some degree of licentiousness with the sex. They affirmed, that they knew from experience, that the potency of the love of the sex prevails over the potency of conjugal love. To this decision was subscribed the letter I. On hearing it there was a cry from the table, Remove this paper, and take another out of the urn.

107. And instantly he drew out a FOURTH, from which he read as follows: We, natives of the same country, under our window have come to this determination, that the origin of conjugal love and of the love of the sex is the same, because the former is derived from the latter; only that the love of the sex is unlimited, indeterminate, loose, promiscuous, and roving, whereas conjugal love is limited, determinate, fixed, regular, and constant; and that this latter love therefore hath been sanctioned and established by the prudence of human wisdom, as necessary to the existence of every empire, kingdom, commonwealth, and even society, inasmuch as without it men would wander like droves of cattle in fields and forests, attended by harlots and ravished females, and would fly from one habitation to another, to

avoid the bloody slaughters, violations, and rapines, whereby the whole human race would be in danger of being extirpated : this is our judgment concerning the origin of conjugal love. But the virtue of potency of conjugal love we deduce from an uninterrupted state of bodily health continuing from infancy to old age ; for the man, who always retains a sound constitution, and enjoys a continual freedom from sickness, feels his vigour unabated, whilst his fibres, nerves, muscles, sinews (*cremasteres*), are neither torpid, nor relaxed, nor feeble, but retain the full strength of their powers : farewell. To this decision was subscribed the letter A.

108. FIFTHLY, he drew a paper out of the urn, from which he read as follows : We, natives of the same country, at our table, by virtue of the rationality of our minds, have examined into the origin of conjugal love, and into the origin of its virtue or potency ; and from all the considerations which have presented themselves, we have seen and concluded upon no other origin of conjugal love than this, that every man, in consequence of incentives and incitements thence derived, which are concealed in the *adytum* of his mind and body, after indulging in various lusts of his eyes, at length fixes his mind and inclination upon one of the female sex, until his passion is determined entirely to her ; from this moment his warmth is kindled more and more, until at length it

burns like a fire; in this state the love of the sex is banished, and conjugal love takes place of lust. A youthful bridegroom, burning in this fire, knows no other than that the virtue or potency of this love will never cease, for he wants experience and consequent science respecting a state of the defect of his powers, and of the coldness of love which in such case succeeds delights: conjugal love, therefore, hath its origin in this first ardour before the nuptial ceremony, and from the same ardour it derives its virtue or potency; but this virtue or potency changes its faces after the nuptial ceremony, and has its decreases and increases, yet it still continues with regular changes; or with decrease and increase, even to old age, by means of prudential moderation, and by restraints laid upon the libidinous desires, which burst forth from the latent lurking-places of the mind not yet thoroughly purged; for libidinous desire goes before wisdom. This is our judgment concerning the origin and continuance of conjugal virtue or potency. To this decision was subscribed the letter P.

109. SIXTHLY, he drew out a paper, from which he read as follows: We, natives of the same country, by virtue of the fellowship subsisting between us, have considered attentively the causes of the origin of conjugal love, and have agreed in assigning two, whereof one is the right education of children, and the other the distinct possession of

inheritances ; we have agreed in assigning these two, because they aim at, and have respect to the same end, which is the public good ; and this end is obtained, inasmuch as infants, conceived and born from conjugal love, become proper and true children (*proprii et germani*), and these, in consequence of the love-storge of the parents exalted by the consideration of their offspring being legitimate, are educated to be heirs of all the possessions both spiritual and natural of their parents: that public good is founded on a right education of children, and on a distinct possession of inheritances, is obvious to reason. There is a love of the sex, and there is conjugal love ; the latter love appears as if it was one with the former, but is distinctly another, neither is one love near (or beside) (*juxta*) the other, but one is within the other, and what is within is more excellent than what is without ; and we have seen that conjugal love from creation is within, and lies hid in the love of the sex, just as an almond does within the shell ; wherefore when conjugal love breaks out from its shell, which is the love of the sex, it glitters before the angels like a gem, a beryl, and astroite (*astroites*) ; (*bb*) the reason is, because

(*bb*) The *beryl*, according to naturalists, is a transparent stone or gem, brought from India, of a light or pale green colour. The *astroites* is a kind of figured stone, found in divers parts of the world, resembling a star.

on conjugal love is inscribed the safety of the whole human race, which we conceive to be understood by public good ; this is our judgment respecting the origin of this love. With respect to the origin of its virtue or potency, from a consideration of its causes, we have concluded it to be the reclusion and separation of conjugal love from the love of the sex, which is effected by wisdom on the man's part, and by the love of the man's wisdom on the part of the wife : for the love of the sex is common to man with the beasts, whereas conjugal love is proper to men : wherefore so far as conjugal love is shut out and separated from the love of the sex, so far man is a man, and not a beast : and man acquires virtue or potency from his love, as a beast does from his love. To this decision was subscribed the letter G.

110. SEVENTHLY, he drew out a paper, from which he read as follows : We, natives of the same country, in the chamber beneath the light of our window, have found our thoughts and thence our judgments exhilarated, by meditating on conjugal love ; for who is not exhilarated by this love, inasmuch as whilst it prevails in the mind, it prevails at the same time in the body throughout ? We judge of the origin of this love from its delights ; for who knoweth or hath known in any case the trace (*vestigium*) of any love except from its delight and pleasureableness ? The delights of conjugal love in their origins are felt as blessednesses,

satisfactions, and happinesses, and in their derivations as pleasantnesses and pleasures, and in their ultimates as the delights of delights. (cc) The origin, therefore, of the love of the sex hath place, when the interiors of the mind, and thence the interiors of the body, are opened for the influx of those delights; but the origin of conjugal love had place at that time, when the primitive sphere of that love, in consequence of marriage engagements entered into, ideally promoted those delights. As to what concerns the virtue or potency of this love, it arises from its permeability, (dd) with its vein, from the mind into the body; for the mind, by derivation from the head, is in the body, whilst it feels and acts, especially when it is delighted from that love; hence we judge of the degrees of its potency and the regularities of the alternates thereof. Moreover we also deduce the virtue of potency from the stock (or stem) whence man is descended; if this stock or stem be noble on the father's side, it becomes also *per traducem* (ee)

(cc) See note (q) above, where it is shewn, that these several terms are not synonymous, but expressive of different ideas.

(dd) The translator is constrained here to adopt the term *permeability* from the Latin original, there being no other in the English language equally expressive of the authors idea. The English reader will be at no loss to apprehend its meaning, when he is informed, that it is derived from the Latin verb *permeo*, which signifies *to pass through*.

(ee) The translator is again unwillingly compelled to introduce a Latin expression, inasmuch as, *per traducem* being a technical

noble with his offspring; that such nobility is generated, inherited, and descends *per traducem*, is agreeable to the dictates of reason supported by experience. To this decision was subscribed the letter F.

111. From the paper which came forth the EIGHTH in order, he read as follows: We, natives of the same country, in our place of assembly have not discovered the real origin of conjugial love, because it lies deeply concealed in the inmost sacred repositories (*sacrariis*) of the mind; the most consummate wisdom is not able, by any intellectual ray, to reach that love in its origin; we have made many conjectures, but after the vain exertion of subtle inquiry, we have been in doubt whether our conjectures might not be called rather trifling than judicious; wherefore whosoever is desirous to extract the origin of that love from the sacred repositories of the mind, and to set it clearly in view before his eyes, let him go to *Delphos*. (ff) We

term, it is impossible to render it into English, so as to make its meaning clearly understood. The term literally denotes *by a graft* or *offset*, in allusion to plants which are propagated in this manner; and the unlearned reader will at once discover its meaning, and the reason of its application in this place, when he is informed, that it has long been a question amongst the learned, whether the soul of man is propagated after the manner of plants *per traducem*, or otherwise.

(ff) It may be needful to inform the unlearned reader, that *Delphos* was a city celebrated of old for the oracle of Apollo,

have contemplated that love beneath its origin, and have seen that in the mind it is spiritual, and as a fountain from which a sweet stream floweth, whence it descends into the breast, where it becomes delightful, and is called a pectoral love, which in itself is full of friendship, and full of confidence, by virtue of a full inclination to mutuality; and that when it hath passed the breast, it becomes genial love. These and the like considerations, which a young man revolves in his mind whilst he is determining his choice to one of the sex, kindle in his heart the fire of conjugal love, which fire, inasmuch as it is the primitive principle of that love, is its origin. In respect to the origin of virtue or potency, we acknowledge no other than that love itself, they being inseparable companions, yet still such, that sometimes one precedes, and sometimes the other; when the love precedes, and the virtue or potency follows it, each is noble, because potency in this case is the virtue of conjugal love; but if potency precedes, and love follows, each is then ignoble, because in this case the love is subordinate to carnal potency: we therefore judge of the quality of each from the order in which the love descends or ascends, and thus proceeds from its origin to its proposed end

where answers were given to all sorts of questions proposed by curious inquirers, who resorted thither from all parts of the then known world.

(*ad metam*). To this decision was subscribed the letter D.

112. Lastly, or NINTHLY, he took up a paper, from which he read as follows: We natives of the same country, in our council-chamber have exercised our judgment on the two points proposed, viz. the origin of conjugial love, and the origin of its virtue or potency. In the subtleties of inquiry respecting the origin of conjugial love, in order to avoid obscurity in our reasonings, we have distinguished between the love of the sex as being spiritual, natural, and carnal; and by the spiritual love of the sex we have understood love truly conjugial, because this is spiritual; and by the natural love of the sex we have understood polygamical love, because this is natural; and by the merely carnal love of the sex we have understood scortatory love, because this is merely carnal. In exercising our judgments to examine into love truly conjugial, we have seen clearly that this love is given only between one male and one female, and that by virtue of creation it is celestial, the inmost, and the soul and father of all good loves, being inspired into the first parents, and capable of being inspired into christians; it is also of such a conjunctive nature, that by it two minds may become one mind, and two men as one man (*duo homines sicut unus homo*), which is meant by becoming one flesh. That this love was inspired at creation, is manifest from these words in the book

of creation, *And a man shall leave father and mother, and shall cleave to his wife, and they shall be one flesh*, Gen. ii. 24. That it is capable of being inspired into christians, is evident from these words, *Jesus said, Have ye not read, that he who made them from the beginning, made them male and female, and said, For this cause shall a man leave father and mother and shall cleave to his wife, and they two shall be one flesh? Wherefore they are no longer two but one flesh*, Matt. xix. 4, 5, 6. So far in regard to the origin of conjugal love: but as to the origin of the virtue or potency of love truly conjugal, we conceive it to proceed from a similitude of minds, and from unanimity; for when two minds are conjugially joined together, their thoughts in such case spiritually kiss each other, and these inspire into the body their virtue or potency. To this decision was subscribed the letter S.

113. There were standing behind an oblong stage in the palace, erected before the doors, some strangers from Africa, who cried out to the natives of Europe, Permit one of us to deliver his sentiments respecting the origin of conjugal love, and respecting its virtue or potency. And immediately all the tables gave signs of consent with their hands. And instantly one of them entered, and stood at the table on which the turbant was placed: and he said, Ye christians deduce the origin of conjugal love from love itself; but we Africans deduce it from the God of heaven and

earth. Is not conjugal love a chaste, pure, and holy love? Are not the angels of heaven principled therein? Is not the universal human race, and thence the universal angelic heaven, the seed of that love? And can such a supereminent principle have existence from any other source than from God himself the creator and preserver (*statore*) of the universe? Ye christians deduce conjugal virtue or potency from various causes rational and natural; but we Africans deduce it from the state of man's conjunction with the God of the universe; this state we call a state of religion, but ye call it a state of the church; for when the love is derived from that state, and is stable and permanent, it must needs operate its own virtue, which is like unto it, and thus also is stable and permanent. Love truly conjugal is known only to those few who live near unto God, consequently the potency of that love is known to none else; this potency is described by the angels in the heavens as the delight of perpetual spring.

114. As he spake these words, the whole assembly rose up, and lo! behind the golden table, on which lay the turbant, there was made a window not before seen, and through it was heard a voice, **THE AFRICAN SHALL HAVE THE TURBANT**; and it was given him by the angel into his hand, but not set upon his head, and he went home with it; and the inhabitants of the kingdoms of Europe left the assembly, and entered into their chariots, in

which they returned to their own (their respective associates or societies).

115. THE SECOND MEMORABLE RELATION, Awaking from sleep at midnight, I saw at some height towards the east an angel holding in his right hand a paper, which appeared in an extraordinary degree of brightness, by reason of the light flowing from the sun; in the midst of the paper was some writing consisting of golden letters, and I saw written, THE MARRIAGE OF GOOD AND TRUTH; from the writing there darted forth a splendor, which formed a wide circle round about the paper; this circle or encompassing splendor appeared from the place where the angel was, like the dawn of day in spring. After this I saw the angel descending with the paper in his hand, and as he descended, the paper appeared less and less lucid, and the writing, which was THE MARRIAGE OF GOOD AND TRUTH, changed from a golden into a silver colour, afterwards into a copper colour, next into an iron colour, and lastly into the colour of iron rust, and into the colour of copper rust; finally the angel was seen to enter into an obscure mist, and through the mist to descend upon the earth; and here the paper, although it was yet held in the angel's hand, was not seen; this happened in the world of spirits, into which all men first come after their decease, and then the angel spake to me saying, Ask those who come hither, whether they see me, or any thing in my

hand? There came a great multitude, one company from the east, another from the south, another from the west, and another from the north; and I asked those who came from the east and from the south, who were such as in the world had applied themselves to literary pursuits, Do ye see any one here with me, and any thing in his hand? They all said, No. I then put the same question to those, who came from the west and from the north, who were such as in the world had believed in the words of the learned; and these gave the same answer; nevertheless the last of them, who in the world had been principled in a simplicity of faith grounded in charity, or in some degree of truth grounded in good, when the rest were gone away, said, that they saw a man with a paper, the man in a becoming dress, and the paper with letters written upon it; and when they applied their eyes nearer to it, they said, that they could read these words, *the marriage of good and truth*; and these latter addressed the angel, intreating him to explain to them the meaning of the writing; and he said, All things in the universal heaven, and all things in the universal world, (gg) are nothing else but a marriage of good and truth, inasmuch as all and singular things, whether such as live and

(gg) By the *world* (*mundus*), as distinguished from *heaven* in this passage, is to be understood the whole system of outward nature, sometimes called by philosophers the *mundane* system.

communicate life, or such as do not live and do not communicate life, were created from and into the marriage of good and truth; there doth not any thing exist which was created into truth alone, nor any thing which was created into good alone; solitary good, or solitary truth, is not any thing, but by marriage they exist and become something, which something has a nature and quality according to the nature and quality of the marriage. In the Lord the creator there is divine good and divine truth in their very substance; the *esse* of his substance is divine good, and the *existere* of his substance is divine truth; these two principles also in him are in their very essential union, for in him they infinitely make one; and inasmuch as these two principles in the creator himself are one, therefore also they are one in all and singular things created from him; hereby also the creator is conjoined in an eternal covenant as of marriage with all things created from himself. The angel further said, that the sacred scripture, which proceeded immediately from the Lord, is in general and in particular a marriage of good and of truth; and whereas the church, which is formed by truth of doctrine, and religion, which is formed by good of life agreeable to truth of doctrine, is derived solely with christians from the sacred scripture, therefore it may manifestly appear, that the church in general and in particular is a marriage of good and of truth (that this is the case, see the APOCA-

LYPSE REVEALED, n. 373, 483). The same thing which was said above concerning the marriage of good and of truth, is applicable also to the MARRIAGE OF CHARITY AND FAITH, inasmuch as good hath respect to charity, and truth hath respect to faith. Some of the spirits above-mentioned, who did not see the angel and the writing, being as yet standing near, and hearing these things, said with the mouth half full (*ore semipleno*), (*hh*) *Yes, we also comprehend what has been spoken*: but instantly the angel said to them, Turn aside a little from me, and speak in like manner; and they turned aside and said with a full mouth, *It is not so*. After this the angel spake concerning the MARRIAGE OF GOOD AND TRUTH with conjugal pairs, saying, that if their minds were in that marriage, the husband being truth, and the wife the good of such truth, they would both be in the delights of the blessedness of innocence, and thence in the felicity which the angels of heaven enjoy; and in this state the prolific principle of the husband would be in a continual spring, and thereby in the endeavour and virtue of propagating its truth, and the

(*hh*) The translator has thought it best in this passage to give a literal construction of the original Latin here rendered, *with the mouth half full*, and presently afterwards, *with a full mouth*, on account of the correspondence thereby intended to be expressed. The reader, who is acquainted with the doctrine of correspondence, as delivered by the author in his other theological writings, will see at once what is meant by the above expressions.

wife would be in a continual reception thereof from a principle of love; the wisdom, which husbands derive from the Lord, is sensible of no greater delight than to propagate its truths; and the love of wisdom, which wives have from the Lord, is sensible of no higher gratification than to receive those truths as in the womb, and thus to conceive, carry them in the womb, and bring them forth: spiritual proliferations with the angels of heaven are of this sort, and if you are disposed to believe it, natural proliferations are also from the same origin. The angel, after a salutation of peace, lifted himself up from the earth, and passing through the mist ascended into heaven, and on this occasion the paper shone as before, according to the degrees of ascent; and lo! at the same instant the circle, which before appeared as the dawn of day, descended, and dispelled the mist which caused darkness on the earth, and a bright sun-shine succeeded.

Concerning the MARRIAGE of the LORD and the CHURCH, and concerning the CORRESPONDENCE thereof.

116. THE reason why the marriage of the Lord and the church, together with its correspondence, is here also treated of, is, because without science and intelligence on this subject, scarce any one can

know, that conjugal love is in its origin holy, spiritual, and celestial, and that it is from the Lord. It is said indeed by some in the church, that marriages have relation to the marriage of the Lord with the church; but the nature and quality of this relationship is unknown: in order therefore that this relationship may be exhibited to the understanding so as to be seen in some degree of light, it is necessary to treat particularly concerning that holy marriage, which hath place with those, and in those, who are the Lords church; these also and no others are principled in love truly conjugal. But for the better elucidation of this arcanum, it may be expedient to consider the subject distinctly as arranged under the following articles: I. *That the Lord in the Word is called bridegroom and husband, and the church bride and wife; and that the Lord's conjunction with the church, and the reciprocal conjunction of the church with the Lord, is called a marriage.* II. *That the Lord is also called father, and the church mother.* III. *That the offsprings derived from the Lord as a husband and father, and from the church as a wife and mother, are all spiritual, and in the spiritual sense of the Word are understood by sons and daughters, brethren and sisters, sons-in-law and daughters-in-law, and by other names which have respect to generation.* IV. *That the spiritual offsprings, which have birth from the Lord's marriage with the church, are truths and goods; truths, from which are de-*

rived understanding, perception, and all thought ; and goods, from which are derived love, charity and all affection. V. That from the marriage of good and truth, which proceeds from the Lord in the way of influx, man (homo) receives truth, and the Lord conjoineth good thereto ; and that thus the church is formed of the Lord with man (homo). VI. That the husband doth not represent the Lord, and the wife the church, because the husband and wife both together constitute the church. VII. That therefore there doth not exist a correspondence of the husband with the Lord, and of the wife with the church, in the marriages of the angels in the heavens, and of men in the earths. VIII. But that there is a correspondence with conjugal love, semination, procreation, the love of infants, and with similar things which exist in marriages, and are derived from them. IX. That the Word is the medium of conjunction, because it is from the Lord, and thereby is the Lord. X. That the church is from the Lord, and hath place with those who come to him, and live according to his precepts. XI. That conjugal love is according to the state of the church, because it is according to the state of wisdom with man (homo). XII. And whereas the church is from the Lord, that conjugal love is also from him. We proceed to the explication of each article.

117. I. THAT THE LORD IN THE WORD IS CALLED BRIDEGROOM AND HUSBAND, AND THE CHURCH BRIDE AND WIFE ; AND THAT THE CON-

JUNCTION OF THE LORD WITH THE CHURCH, AND THE RECIPROCAL CONJUNCTION OF THE CHURCH WITH THE LORD, IS CALLED A MARRIAGE. That the Lord in the Word is called bridegroom and husband, and the church bride and wife, may appear from the following passages: "*He who hath the BRIDE is the BRIDEGROOM, but the friend of the BRIDEGROOM, who standeth and heareth him, rejoiceth with joy by reason of the BRIDEGROOM'S voice,*" John iii. 29; these words were spoken by John the Baptist concerning the Lord. Again, "*Jesus said, So long as the BRIDEGROOM is with them, the SONS OF THE NUPTIALS cannot fast; the days shall come when the BRIDEGROOM shall be taken away from them, and then shall they fast,*" Matt. ix. 15. Mark ii. 19, 20. Luke v. 34, 35. Again, "*I saw the holy city New Jerusalem prepared as a BRIDE adorned for HER HUSBAND,*" Rev. xxi. 2. That by the New Jerusalem is meant the New Church of the Lord, may be seen in the APOCALYPSE REVEALED, n. 880, 881. Again, "*The angel said to John, Come, and I will shew thee the BRIDE THE LAMB'S WIFE, and he shewed him the holy city Jerusalem,*" Rev. xxi. 9, 10. Again, "*The time of the MARRIAGE OF THE LAMB is come, and HIS WIFE hath made herself ready; blessed are they who are called to the supper of the MARRIAGE OF THE LAMB,*" Rev. xix. 7, 9. By the BRIDEGROOM, whom the five prepared virgins went forth to meet, and with WHOM they entered in to the

MARRIAGE, Matt. xxv. 1 to 10, is meant the Lord, as is evident from verse 13, where it is said, "Watch therefore, because ye know not the day, nor the hour, in which the SON OF MAN shall come." Not to mention many passages in the prophets.

118. II. THAT THE LORD IS ALSO CALLED FATHER, AND THE CHURCH MOTHER. That the Lord is called father, appears from the following passages, "*Unto us a child is born, unto us a son is given, and his name shall be called Wonderful, Counsellor, GOD, FATHER OF ETERNITY, Prince of Peace,*" Isaiah ix. 5. Again, "*Thou JEHOVAH art OUR FATHER, our REDEEMER, thy name is from an age,*" Isaiah lxiii. 16. Again, "*Jesus said, Whoso seeth ME, seeth the FATHER who sent ME.*" John xii. 45. Again, "*If ye have known ME, ye have known my FATHER also; and henceforth ye have known him, and have seen him,*" John xiv. 7. Again, "*Philip said, Shew us the FATHER; Jesus said unto him, Whoso seeth me, seeth the FATHER; how sayest thou then, shew us the FATHER?*" John xiv. 8, 9. Again, "*Jesus said, The FATHER and I are one,*" John x. 30. Again, "*All things that the FATHER hath are MINE,*" John xvi. 15. Chap. xvii. 10. Again, "*The FATHER is in ME, and I IN THE FATHER,*" John x. 38. Chap. xiv. 10, 11, 20. That the Lord and his Father are one, as soul and body are one, and that God the Father descended from heaven, and assumed the human (nature or principle), to

redeem and save men, and that this human (nature or principle) is what is called Son, and said to be sent into the world, hath been fully shewn in the APOCALYPSE REVEALED.

119. That the church is called mother, appears from the following passages, *Jehovah said, Contend with YOUR MOTHER, she is not MY WIFE, and I am not her HUSBAND,* Hosea ii. 2, 5. Again, *"Thou art thy MOTHER'S daughter, that loatheth her HUSBAND,"* Ezech. xvi. 45. Again, *"Where is the bill of thy MOTHER'S divorcement, whom I have put away,"* Isaiah l. 1. Again, *"Thy MOTHER was as a vine planted near waters, bearing fruit,"* Ezech. xix. 10; speaking of the Jewish church. Again, *"Jesus stretching out his hand to the disciples said, MY MOTHER and my brethren are they who hear the Word of God, and do it,"* Luke viii. 21. Matt. xii. 48, 49. Mark iii. 33, 34, 35: by the Lord's disciples is meant the church. Again, *"There was standing at the cross of Jesus his mother, and Jesus seeing the mother and the disciple standing by whom he loved, saith to his mother, Woman, behold thy son; and he saith to the disciple, Behold thy mother; wherefore from that hour the disciple took her into his own (in propria),"* John xix. 25, 26, 27; by these words is implied, that the Lord did not acknowledge Mary as a mother, but the church, wherefore he calls her woman, and the mother of the disciple; the reason why the Lord called her the mother of this disciple, or of

John, was, because John represented the church as to the goods of charity, which goods are the church in real effect; therefore it is said, that he took her into his own. That Peter represented truth and faith, James charity, and John the works of charity, may be seen in the APOCALYPSE REVEALED, n. 5, 6, 790, 798, 879; and that the twelve disciples together represented the church as to all its (belongings), may be seen n. 233, 790, 903, 915.

120. III. THAT THE OFFSPRINGS DERIVED FROM THE LORD AS A HUSBAND AND FATHER, AND FROM THE CHURCH AS A WIFE AND MOTHER, ARE ALL SPIRITUAL, AND IN THE SPIRITUAL SENSE OF THE WORD ARE UNDERSTOOD BY SONS AND DAUGHTERS, BROTHERS AND SISTERS, SONS-IN-LAW AND DAUGHTERS-IN-LAW, AND BY OTHER NAMES WHICH HAVE RESPECT TO GENERATION. That no other than spiritual offsprings are born of the Lord by the church, is a proposition which wants no demonstration, because reason sees it to be self-evident; for it is the Lord, from whom every good and truth proceeds, and it is the church which receives those principles, and brings them into effect; and all the spiritual things of heaven and of the church have relation to good and truth; hence it is that by sons and daughters in the Word, in its spiritual sense, are meant truths and goods, by sons truths conceived in the spiritual man, and born in the

natural, and by daughters goods in like manner; wherefore they, who are regenerated of the Lord, are called in the Word sons of God, sons of the kingdom, born of him, and the Lord called the disciples sons; by the male birth, whom the woman brought forth, and who was caught up to God, Rev. xii. 5, nothing else is signified; see APOCALYPSE REVEALED, n. 543. Inasmuch as by daughters are signified goods of the church, therefore in the Word mention is so frequently made of the daughter of Zion, the daughter of Jerusalem, the daughter of Israel, and the daughter of Judah, by whom is signified not any daughter, but the affection of good, which is an affection of the church; see also APOCALYPSE REVEALED, n. 612. The Lord also calls those brethren and sisters, who are of his church, see Matt. xiii. 49. Chap. xxv. 40. Chap. xviii. 10 Mark iii. 35. Luke viii. 21.

121. IV. THAT THE SPIRITUAL OFFSPRINGS, WHICH HAVE BIRTH FROM THE LORD'S MARRIAGE WITH THE CHURCH, ARE TRUTHS AND GOODS; TRUTHS, FROM WHICH ARE DERIVED UNDERSTANDING, PERCEPTION, AND ALL THOUGHT; AND GOODS, FROM WHICH ARE DERIVED LOVE, CHARITY, AND ALL AFFECTION. The ground and reason why truths and goods are the spiritual offsprings, which are born of the Lord by the church, is, because the Lord is essential good and essential truth, and these principles in him are not two but one; also, because nothing else can proceed from the

Lord but what is in him, and what he is. That the marriage of good and truth proceeds from the Lord, and flows in with men, and is received according to the state of the mind and life of those who are of the church, was shewn in the foregoing treatise concerning the MARRIAGE OF GOOD AND TRUTH. The ground and reason why by truths man hath understanding, perception, and all thought, and by goods hath love, charity, and all affection, is, because all things of man have relation to truth and good; and there are two principles in man which constitute him, the will and the understanding, and the will is the recipient of good, and the understanding is the recipient of truth. That love, charity, and affection, are proper to the will, and that perception and thought are proper to the understanding, may appear without the aid of light arising from demonstration, inasmuch as there is a light derived from the understanding itself, by which these propositions are seen to be self-evident.

122. V. THAT FROM THE MARRIAGE OF GOOD AND TRUTH, WHICH PROCEEDS FROM THE LORD IN THE WAY OF INFLUX, MAN (*homo*) RECEIVES TRUTH, AND THE LORD CONJOINETH GOOD THERETO; AND THAT THUS THE CHURCH IS FORMED OF THE LORD WITH MAN (*homo*). The ground and reason why man receives truth by virtue of the good and truth which proceed as one from the Lord, is, because he receives this as his own, and appro-

priates it to himself as his own, for he thinks what is true as from himself, and in like manner speaks from what is true; and this effect hath place because truth is in the light of the understanding, and hence he sees it, and whatsoever he sees in himself, or in his mind, he knows not whence it is, for he doth not see the influx, as he sees those objects which strike upon the bodily vision, hence he supposes that it is in himself. That it should appear thus, is granted of the Lord to man, in order to his being man, and that he may have a reciprocal principle of conjunction: add to this, that man (*homo*) is born a faculty of knowing, of understanding, and of growing wise, and this faculty receives truths, whereby it hath science, intelligence, and wisdom: and whereas the female was created by the truth of the male, and is formed into the love thereof more and more after marriage, it follows, that she also receives the husband's truth in herself, and conjoins it with her own good.

123. The ground and reason why the Lord adjoins and conjoins good to the truths which man receives, is, because man cannot take good as of himself, it being no object of his sight, inasmuch as it doth not appertain to light, but to heat, and heat is felt and not seen; wherefore when man sees truth in his thinking principle, he seldom reflects upon the good which flows into it from the love of the will-principle, and which gives it life. Neither doth a wife reflect upon the good appertaining

to her, but upon the husband's inclination towards her, which inclination is according to the ascent of his understanding to wisdom ; the good which appertains to her from the Lord, she applies, without the husband knowing any thing respecting such application. From these considerations then it manifestly appears, that man receives truth from the Lord, and that the Lord adjoins good to that truth, according to the application of truth to use, consequently as man is desirous to think wisely, and thence to live wisely.

124. The ground and reason why the church is thus formed with man from the Lord, is, because in such case man is in conjunction with the Lord, in good from him, and in truth as from himself ; thus man is in the Lord, and the Lord in him, according to the Lord's words in John xv. 4, 5. The case is the same, if instead of good we say charity, and instead of truth faith, because good is of charity, and truth is of faith.

125. VI. THAT THE HUSBAND DOTH NOT REPRESENT THE LORD, AND THE WIFE THE CHURCH, BECAUSE BOTH TOGETHER, THE HUSBAND AND HIS WIFE, CONSTITUTE THE CHURCH. It is a common expression within the church, that as the Lord is the head of the church, so the husband is the head of the wife ; whence it should follow, that the husband represents the Lord, and the wife the church ; but the Lord is the head of the church, and man (*homo*), the man (*vir*) and woman, are

the church, and still more the husband and wife together; with these the church is first implanted in the man, and by the man in the wife, because the man with his understanding receives the truth of the church, and the wife from the man; but if it be *vice versa*, it is not according to order: sometimes, however, this is the case, but then it is with men, who are either not lovers of wisdom, and consequently are not of the church, or who are in a servile dependence on the will of their wives. Something may be seen on this subject in the preliminary DISSERTATION. n. 21.

126. VII. THAT THEREFORE THERE DOETH NOT EXIST A CORRESPONDENCE OF THE HUSBAND WITH THE LORD, AND OF THE WIFE WITH THE CHURCH, IN THE MARRIAGES OF THE ANGELS IN THE HEAVENS, AND OF MEN IN THE EARTHS. This follows as a consequence from what hath been just now said; to which nevertheless, it may be expedient to add, that it appears as if truth was the primary principle of the church, because it is first in respect to time; from this appearance it is that the prelates of the church have given the pre-eminence to faith, which is of truth, above charity which is of good; in like manner the learned have given the pre-eminence to thought, which is of the understanding, above affection which is of the will; wherefore the knowledge of what the good of charity is, and what the affection of the will, lies deep buried as in a tomb, whilst some even cast earth upon these principles,

this subject be imbibed, we shall only present to the intellectual view, as in a shade, these few particulars ; that conjugal love corresponds to the affection of genuine truth, its chastity, purity, sanctity ; that semination corresponds to the potency of truth ; that proliferation corresponds to the propagation of truth ; and that the love of infants corresponds to the defence of truth and good. Now whereas truth with man (*homo*) appears as his, and good is adjoined thereto from the Lord, it is evident that these correspondences are the correspondences of the natural or external man with the spiritual or internal man : but some degree of light will be reflected on this subject from the MEMCRABLE RELATIONS which follow.

128. IX. THAT THE WORD IS THE MEDIUM OF CONJUNCTION, BECAUSE IT IS FROM THE LORD, AND THEREBY IS THE LORD. The ground and reason why the Word is the medium of conjunction of the Lord with man (*homo*), and of man with the Lord, is, because in its essence it is divine truth united to divine good, and divine good united to divine truth ; that this union exists in all and singular things of the Word in its celestial and spiritual sense, see the APOCALYPSE REVEALED, n. 373, 483, 689, 881 ; whence it follows, that the Word is the perfect marriage of good and truth ; and inasmuch as it is from the Lord, and what is from him is also himself, it follows, whilst man reads the Word, and collects truths out of it, the Lord

adjoins good ; for man doth not see the goods which affect him in reading, because he reads the Word from the understanding, and the understanding imbibes thence only such things as are agreeable to its own nature, that is, truths ; that good is adjoined thereto from the Lord, is made sensible to the understanding from the delights which flow in during a state of illustration ; but this effect hath place interiorly with those only, who read the Word, to the end they may become wise, and they are principled in this end of becoming wise, who are desirous of learning the genuine truths contained in the Word, and thereby of forming the church in themselves ; whereas they, who read the Word only with a view to gain the reputation of erudition, and they also, who read it from an opinion that mere reading or hearing inspires faith, and conduces to salvation, do not receive any good from the Lord, inasmuch as the end proposed by the latter is to save themselves by the mere expressions contained in the Word, uninfluenced by any principle of truth ; and the end proposed by the former is to be distinguished for their learning, which end hath no conjunction with any spiritual good, but only with the natural delight arising from worldly glory. Inasmuch as the Word is the medium of conjunction, it is therefore called covenant, the old and the new, and covenant signifies conjunction.

129. X. THAT THE CHURCH IS FROM THE LORD,

AND HATH PLACE WITH THOSE WHO COME TO HIM, AND LIVE ACCORDING TO HIS PRECEPTS. It is not denied at this day that the church is the Lord's, and of consequence, that it is from the Lord. The ground and reason why it hath place with those, who come to him, is, because his church, in that part of the globe which is called christian, is derived from the Word, and the Word is from him, and in such a manner from him that it is he himself, the divine truth being therein united to the divine good, and this also is the Lord; nothing else is meant by the Word, "*which was with God, and which was God, from which men have life and light, and which was made flesh,*" John i. 1 to 14; and further, the ground and reason why the church hath place with those who come to him, is, because it hath place with those who believe in him; and to believe that he is God the Saviour and Redeemer, that he is Jehovah our justice, that he is the door by which we are to enter into the sheepfold, that is, into the church, that he is the way, the truth, and the life, and that no one cometh to the Father but by him, that the Father and he are one, besides many other particulars which he himself teaches; to believe these things, I say, is impossible for any one to do except by influence from him; and the reason why this is impossible unless he be approached and applied to, is, because he is the God of heaven and earth, as he also teaches; and who else is to be approached and applied to, and who else can be? The

ground and reason why the church hath place with those, who live according to his precepts, is, because there is conjunction with none else, for he saith, "*He that hath my precepts, and doeth them, he it is that loveth me, and I will love him, and will make my abode with him; but he who doth not love me, doth not keep my precepts,*" John xiv. 21 to 24; love is conjunction, and conjunction with the Lord is the church.

130. XI. THAT CONJUGIAL LOVE IS ACCORDING TO THE STATE OF THE CHURCH, BECAUSE IT IS ACCORDING TO THE STATE OF WISDOM WITH MAN (*homo*). That conjugal love is according to the state of wisdom with man, hath been often said above, and will be often repeated in the following pages; at present therefore we shall take occasion to shew only what wisdom is, and that it makes one with the church. "There are appertaining to man three principles, "science, intelligence, and wisdom; science is a "principle of knowledges, intelligence is a principle of reason, and wisdom is a principle of life; "wisdom considered in its fulness is a principle at "the same time of knowledges, of reason, and of "life; knowledges precede, reason is formed by "them, and wisdom by both, as is the case when "man liveth rationally according to truths which "are knowledges: wisdom therefore is a principle "both of reason and of life at once, and it becomes " (or is making) wisdom whilst it is a principle of "reason and thence of life, but it is wisdom when "it is made a principle of life and thence of reason.

“ The most ancient people in this world did not ac-
 “ knowledge any other wisdom than wisdom of life,
 “ and this was the wisdom of those who formerly
 “ were called SOPHI; but the ancient people, who
 “ succeeded the most ancient, acknowledged the
 “ wisdom of reason as wisdom, and these were cal-
 “ led PHILOSOPHERS. At this day, however, ma-
 “ ny call even science wisdom; for the learned,
 “ the erudite, and the mere sciolists, are called
 “ wise; thus wisdom hath declined downwards from
 “ its mountain-top to its valley. But it may be
 “ expedient to observe briefly what wisdom is in its
 “ rise, in its progress, and thence in its full state.
 “ The things appertaining to the church, which
 “ are called spiritual things, reside in the inmost
 “ principles with man; the things appertaining to
 “ the public weal, which are called things of a ci-
 “ vil nature, hold a place below these; and the
 “ things appertaining to science, to experience,
 “ and to art, which are called natural things, con-
 “ stitute their seat (or basis) (*subsellium*). The
 “ reason why the things appertaining to the church,
 “ which are called spiritual things, reside in the in-
 “ most principles with man, is, because they con-
 “ join themselves with heaven, and by heaven with
 “ the Lord, for no other things have entrance from
 “ the Lord through heaven with man; the reason
 “ why the things appertaining to the public weal,
 “ which are called things of a civil nature, hold a
 “ place beneath spiritual things, is, because they

“ conjoin themselves with the world, being things
“ of the world, for statutes, laws, and rules, are
“ the things which bind men, so that a civil so-
“ ciety and state may be composed of them in a
“ well-connected order; the reason why the things
“ appertaining to science, to experience, and to
“ art, which are called natural things, constitute
“ the seat (or basis), is, because they conjoin them-
“ selves closely with the five bodily senses, and
“ these senses are the ultimates, on which the in-
“ terior principles appertaining to the mind, and
“ the inmost principles appertaining to the soul,
“ as it were sit (or rest). Now whereas the things
“ appertaining to the church, which are called
“ spiritual things, reside in the inmost principles,
“ and whereas the things residing in the inmost
“ principles constitute the head, and the succeed-
“ ing things beneath, which are called things of a
“ civil nature, constitute the body, and the ulti-
“ mate things, which are called natural things,
“ constitute the feet, it is evident, that whilst these
“ three kinds of things follow in their order, man
“ is a perfect man; for in such case there is an in-
“ flux like that of the things of the head into the
“ things of the body, and through the body into
“ the feet; thus spiritual things flow into things of
“ a civil nature, and through them into natural
“ things. Now whereas spiritual things are in the
“ light of heaven, it is evident that by their light
“ they illustrate the things which succeed in order,

“and by their heat, which is love, animate them,
“and when this is the case, man hath wisdom. In-
“asmuch as wisdom is a principle of the life and
“thence of the reason, as was said above, it may
“be asked, What is wisdom as a principle of life?
“In a summary view, it is to shun evils, because
“they are hurtful to the soul, and hurtful to the
“public weal, and hurtful to the body; and it is
“to do goods, because they are profitable to the
“soul, to the public weal, and to the body. This
“is wisdom, which is meant by the wisdom to
“which conjugal love binds itself; for it binds it-
“self thereto by this, that it shuns the evil of adul-
“tery as the pest of the soul, of the public weal,
“and of the body; and whereas this wisdom origi-
“nates in spiritual things appertaining to the
“church, it follows, that conjugal love is accord-
“ing to the state of the church, because it is ac-
“cording to the state of wisdom with man. Here-
“by also is understood what hath been frequently
“said above, that so far as man becometh spirit-
“ual, so far he is principled in love truly conju-
“gial; for man becometh spiritual by the spiritual
“things of the church.” More observations con-
cerning the wisdom, with which conjugal love
conjoins itself, may be seen beneath, n. 163, 164,
165.

131. XII. AND WHEREAS THE CHURCH IS FROM
THE LORD, THAT CONJUGIAL LOVE IS ALSO FROM
HIM. Inasmuch as this follows as a consequence

from what hath been said above, it is needless to dwell upon the confirmation of it. Moreover, that love truly conjugal is from the Lord, all the angels of heaven testify; and also that this love is according to their state of wisdom, and that their state of wisdom is according to the state of the church with them. That the angels of heaven thus testify, is evident from the MEMORABLE RELATIONS annexed to the chapters, containing an account of what was seen and heard in the spiritual world.

132. To the above I shall subjoin TWO MEMORABLE RELATIONS. FIRST. I was discoursing on a time with two angels, one was from the eastern heaven, the other from the southern, who perceiving me engaged in meditation on the arcana of wisdom relating to conjugal love, said, Art thou acquainted at all with the SPORTS OF WISDOM in our world? I replied, Not as yet. And they said, There are several, and they who love truths from spiritual affection, or truths because they are truths, and because they are the means of attaining wisdom, meet together on a given signal, and canvass and decide upon such questions as require deeper considerations than common. They then caught me by the hand, saying, Follow us, and thou shalt see and hear; to-day the signal is given for meeting. I was led across a plain to a hill, and lo! at the foot of the hill was an avenue of palms conti-

nued even to its summit, which we entered and ascended; and on the summit or top of the hill was seen a grove, the trees of which, on an elevated plot of ground, formed as it were a theatre, within which was a plane paved with various coloured stones; around it were placed seats in a square form, on which the lovers of wisdom were seated; and in the midst of the theatre was a table, on which was laid a paper sealed with a seal. They who sat on the seats invited us to sit down where there was room; and I replied, I was led here by two angels to see and hearken, and not to sit down: and immediately those two angels went into the midst of the plane to the table, and broke the seal of the paper, and read in the presence of those who were seated the arcana of wisdom written on the paper, which were now to be canvassed and unfolded; they were written by angels of the third heaven, and let down upon the table; there were three arcana, FIRST, What is the image of God, and what the likeness of God, into which man (*homo*) was created? SECOND, Why is not man born into (*ii*)

(*ii*) The translator is glad to take this opportunity of correcting a slight error in his former translation of this memorable relation, as it occurs in the *True Christian Religion*, where *in quas* and *in scientiam* are rendered *in which* and *in the science*, whereas they ought to have been rendered agreeable to the original, *into which*, and *into the science*, it being more proper to say, that man is born *into* the image and likeness of God, and is not born *into* the science of any love, than to say, that he is born *in* the image and likeness

the science of any love, when yet beasts and birds, from the highest to the lowest, are born into the sciences of all their loves? **THIRD**, What is signified by the tree of life, and what by the tree of the science of good and evil, and what by eating thereof? Underneath was written, Collect your opinions on these three questions into one decision, and write it on a new piece of paper, and replace it on this table, and we shall see it; if the decision, on examination, appears just and reasonable, ye shall each of you receive the prize of wisdom.— Having read these contents of the paper, the two angels withdrew, and were carried up into their respective heavens. And immediately they who sat on the seats began to canvass and unfold the arcana proposed to them, and they delivered their sentiments in order; first they who sat to the north, next they who sat to the west, afterward they who sat to the south, and lastly they who sat to the east; and they began with the first subject of inquiry, viz. **WHAT IS THE IMAGE OF GOD, AND WHAT THE LIKENESS OF GOD INTO WHICH MAN WAS CREATED?** But before they proceeded, these words were read in the presence of them all out of the book of creation, “*God said, let us make man into OUR IMAGE according to OUR LIKENESS; and God*

of God, and is not born *in* the science of any love; just as it is more proper to say, that he is born *into* the world, than that he is born *in* the world.

created man into HIS IMAGE into the IMAGE OF GOD created he him,” Gen. i. 26, 27. “*In the day that God created man, into the LIKENESS OF GOD he made him,*” Gen. v. 1. They who sat to the north spake first, saying, The image of God and the likeness of God are the two lives breathed into man by God, which are life of the will and the life of the understanding, for it is written, “*Jehovah God breathed into Adam’s nostrils the soul of LIVES; and man was made into a living soul,*” Gen. ii. 7.; into the nostrils denotes into the perception, that the will of good and the understanding of truth, and thereby the soul of lives, was in him; and whereas life from God was breathed into him, the image and likeness of God signify integrity derived from wisdom and love, and from justice and judgment in him. These sentiments were favoured by those who sat to the west, only they added, that that state of integrity then breathed in from God is continually breathed into every man since; but that it is in man as in a receptacle, and man, as he is a receptacle, is an image and likeness of God. After this the third in order, who were they that were seated to the south, delivered their sentiments as follows: An image of God and a likeness of God are two distinct things, but in man they are united from creation; and we see as from an interior light, that the image of God may be destroyed by man, but not the likeness of God; this appears as clear as the day from this consideration, that Adam re-

tained the likeness of God after that he had lost the image of God, for it is written after the curse, "*Behold the man is as one of us, knowing good and evil,*" Gen. iii. 22. ; and afterwards he is called a likeness of God, and not an image of God, Gen. v. 1. But we will leave to our associates who sit to the east, and are thence in superior light, to say what is properly meant by an image of God, and what properly by a likeness of God. And then after silence was made, they who sat to the east arose from the seats, and looked up to the Lord, and afterwards sat down again upon their seats, and thus began: An image of God is a recipient of God, and whereas God is love itself and wisdom itself, an image of God is a recipient of love and wisdom from God in it ; but a likeness of God is a perfect likeness and full appearance as if love and wisdom are in man, and thence altogether as his ; for man hath no other sensation than that he loves from himself, and is wise from himself, or that he wills good and understands truth from himself, when nevertheless nothing of all this is from himself but from God ; God alone loves from himself and is wise from himself, because God is love itself and wisdom itself ; the likeness or appearance that love and wisdom, or good and truth, are in man as his, causes man to be man, and makes him capable of being conjoined to God, and thereby of living to eternity ; from which consideration it follows, that man is man by virtue of this circum-

stance, that he can will good and understand truth altogether as from himself, and yet know and believe that it is from God; for as he knows and believes this, God places his image in man, which could not be, in case he believed it was from himself and not from God. As they spake these words, being overpowered with zeal derived from the love of truth, they thus continued their discourse: How can man receive any thing of love and wisdom, and retain it, and re-produce it unless he feels it as his own? And how can conjunction be given with God by love and wisdom unless there be given to man some reciprocal principle of conjunction? For without such a reciprocal principle no conjunction can possibly be wrought; and the reciprocal principle of conjunction is, that man should love God, and relish the things which are of God, as from himself, and yet believe that it is from God. Also how can man live eternally, unless he be conjoined to an eternal God? Consequently how can man be a man without such a likeness of God in him? These words met with the approbation of the whole assembly, and they said, Let this conclusive decision be made from them, “Man is a recipient of
“ God, and a recipient of God is an image of
“ God; and whereas God is love itself and wisdom
“ itself, man is a recipient of those principles; and
“ a recipient becomes an image of God in propor-
“ tion to reception; and man is a likeness of God
“ by virtue of this circumstance, that he feels in

“ himself that the things which are of God are in
“ him as his, but still from that likeness he is only
“ so far an image of God, as he acknowledges that
“ love and wisdom, or good and truth are not his
“ in him, and consequently are not from him, but
“ are only in God, and consequently from God.”

133. After this they next entered upon the next subject of discussion, WHY MAN IS NOT BORN INTO THE SCIENCE OF ANY LOVE, WHEN YET BEASTS AND BIRDS, FROM THE HIGHEST TO THE LOWEST, ARE BORN INTO THE SCIENCES OF ALL THEIR LOVES. They first confirmed the truth of the proposition by various considerations, as in regard to man, that he is born into no science, not even into the science of conjugal love; and they inquired, and were informed by attentive examiners, that an infant from connate science cannot even move itself to the mother's breast, but must be moved thereto by the mother or nurse; and that it knows only how to suck, and this in consequence of habit acquired by continual suction in the womb; and that afterwards it knows not how to walk, nor to articulate any human expression; no, nor even to express by its tone of voice the affection of its love, as the beasts do: and further that it does not know what is salutary for it in the way of food, as all the beasts do, but catches at whatever falls in its way, whether it be clean or unclean, and puts it into its mouth. The examiners further declared, that man without instruction is an utter stranger

to every thing relating to the commerce between the sexes ; and that neither virgins nor young men have any knowledge thereof without instruction from others, notwithstanding their being educated in various sciences. In a word, man is born corporeal as a worm ; and he remains corporeal, unless he learns to know, to understand, and to be wise from others. After this they gave abundant proofs, that beasts from the highest to the lowest, as the animals of the earth, the fowls of the heaven, creeping things, fishes, the small worms which are called insects, are born into all the sciences of the loves of their life, as into the science of all things relating to nourishment, to habitation, to the love of the sex and procreation, and to the education of their young. This they confirmed by many wonderful things which they recollected to have seen, heard, and read in the natural world, (so they called our world, in which they had heretofore lived,) wherein not only representative but real beasts exist. When the truth of the proposition was thus fully proved, they applied all the powers of their minds to search out and discover the ends and causes, which might serve to unfold and explain this arcanum ; and they all said, that the divine wisdom must needs have ordained these things, to the end that man may be man, and beast beast ; and thus that the imperfection of man's nativity becomes his perfection, and the perfection of the beast's nativity is his imperfection.

134. They on the NORTH began then first to declare their sentiments, and said, that man is born without sciences, to the end that he may receive them all; whereas supposing him to be born into sciences, he could not receive any except those into which he was born, and in this case neither could he appropriate any to himself; which they illustrated by this comparison; man at his first birth is as ground in which no seeds are implanted, but which nevertheless is capable of receiving all seeds, and of bringing them forth and fructifying them; whereas a beast is as ground already sown, and filled with grasses and herbs, which receives no other seeds than what are sown in it, or if it received would choak them; hence it is that man requires many years to bring him to maturity of growth, during which time he is capable of being cultivated as ground, and of bringing forth as it were grain, flowers, and trees of every kind; whereas a beast arrives at maturity in a few years, during which no cultivation can produce any thing in him but what is connate, or born with him. Afterwards they to the WEST delivered their sentiments, and said, Man is not born science, as a beast, but is born faculty and inclination, faculty to know, and inclination to love, and he is born faculty not only to know, but also to understand and be wise; he is likewise born the most perfect inclination, not only to love the things relating to self and the world, but also the things relating

to God and heaven; consequently man by birth from his parents is an organ, which lives merely by the external senses, and at first by no internal senses, to the end that he may successively become a man, first natural, afterwards rational, and lastly spiritual; which could not be the case if he was born into sciences and loves, as the beasts; for sciences and affections connate set bounds to that progression, whereas faculty and inclination connate set no such bounds; wherefore man is capable of being perfected in science, intelligence, and wisdom to eternity. They on the south next took up the debate, and expressed their sentiments as follows: It is impossible for man to take any science from himself, but he may take it from others, inasmuch as he hath no connate science; and whereas he cannot take any science from himself, neither can he take any love, inasmuch as where science is not, there love is not, science and love being undivided companions, and no more capable of separation than will and understanding, or affection and thought, yea, no more than essence and form; wherefore in proportion as man takes science from others, so love adjoins itself thereto as its companion. The universal love which adjoins itself is the love of knowing, of understanding, and of growing wise; this love is proper to man alone, and not to any beast, and flows in from God. We agree with our companions from the west, that man is not born into any love, and con-

sequently neither into any science, but that he is only born into an inclination to love, and thence into a faculty to receive sciences, not from himself but from others, that is, by others; we say, by others, because neither have these received any thing of science from themselves, but from God. We agree also with our companions to the north, that man is first born as ground, in which there are not any seeds implanted, but which is capable of receiving all seeds both noble and ignoble. To these considerations we add, that beasts are born into natural love, and thereby into sciences corresponding to them; and that still they do not know, think, understand, and relish any sciences; but are led through them by their loves, almost as blind persons are led through the streets by dogs, for, as to understanding they are blind; or rather like people walking in their sleep, who act from the impulse of blind science, the understanding being asleep. Lastly, they on the EAST declared their sentiments, and said, We are agreed with our brethren in the opinions which they have delivered, that man knoweth nothing from himself; but from others and by others, to the end that he may know and acknowledge, that the all of science, understanding, and wisdom is from God; and that man cannot otherwise be conceived, born, and generated of the Lord, and become an image and likeness of him; for he becomes an image of the Lord by acknowledging and believing, that he hath re-

ceived and doth receive from the Lord all the good of love and charity, and all the truth of wisdom and faith, and not the least portion thereof from himself; and he becomes a likeness of the Lord by his being sensible of those principles in himself, as as if they were from himself; this he is sensible of, because he is not born into sciences, but receives them, and what he receives, appears to him as if it was from himself; this sensation is given to man by the Lord, to the end that he may be a man and not a beast, inasmuch as by willing, thinking, loving, knowing, understanding, and growing wise as from himself, he receives sciences, and exalts them into intelligence, and by the use thereof into wisdom; thus the Lord conjoins man to himself, and man conjoins himself to the Lord. This could not have been the case, unless it had been provided of the Lord, that man should be born in total ignorance. When they had uttered these words, it was the desire of all present, that a conclusion should be formed from the sentiments which had been expressed, and they agreed upon the following, “That
“ man is born into no science, to the end that he
“ may come into all, and advance into intelligence,
“ and thereby into wisdom; and that he is born
“ into no love, to the intent that he may come into
“ all love, by applications of the sciences from in-
“ telligence, and into love to the Lord by love to-
“ wards his neighbour, and thereby be conjoined
“ to the Lord, and by such conjunction be made
“ man, and live for ever.”

135. After this they took the paper, and read the third subject of discussion, which was, WHAT IS SIGNIFIED BY THE TREE OF LIFE, WHAT BY THE TREE OF THE SCIENCE OF GOOD AND EVIL, AND WHAT BY EATING THEREOF; and they all intreated as a favour, that they who were from the east would unfold this arcanum, because it required a more than ordinary depth of understanding, and because they who were from the east are in flaming light, that is, in the wisdom of love; and this wisdom is understood by the garden of Eden, in which those two trees were placed; and they replied, We will declare our sentiments, but inasmuch as man doth not take any thing from himself, but from the Lord, therefore we will speak from him, but yet from ourselves as from ourselves; and then they said, Tree signifies man, and the fruit thereof the good of life; hence by the tree of life is signified man living from God, or God living in man; and whereas love and wisdom, and charity and faith, or good and truth, constitute the life of God in man, therefore by the tree of life these are signified, and hence man hath eternal life; the like is signified by the tree of life of which it will be given to eat, Apoc. ii. 7. chap. xxii. 2, 14. By the tree of the science of good and evil is signified man believing that he lives from himself, and not from God; thus that love and wisdom, charity and faith, that is, good and truth, are in man his and not God's, believing this, because he thinks and wills,

and speaks and acts, in all likeness and appearance as from himself; and whereas man from this faith persuades himself, that God hath implanted himself, or infused his divine [principle] into him, therefore the serpent said, “*God doth know, in the day that ye eat of the fruit of that tree, your eyes shall be opened, and ye shall be as God, knowing good and evil,*” Gen. iii. 5. By eating of those trees is signified reception and appropriation, by eating of the tree of life the reception of life eternal, and by eating of the tree of the science of good and evil the reception of damnation; therefore also each, Adam and his wife, together with the serpent were cursed; by the serpent is meant the devil as to self-love and the conceit of his own proper intelligence, and this love is the possessor of that tree, and the men who are in conceit grounded in that love, are those trees. They therefore are in an enormous error who believe, that Adam was once wise and did good from himself, and that this was his state of integrity, when yet Adam himself was cursed by reason of that belief; for this is signified by eating of the tree of the science of good and evil; wherefore he then fell from the state of integrity, which he had in consequence of believing that he was wise and did good from God, and not at all from himself, for this is meant by the eating of the tree of life. The Lord alone, when he was in the world, was wise from himself, and did good from himself, because the essential divine

[principle] from nativity was in him and his, wherefore also from his own proper ability he was made a redeemer and a saviour. From all these considerations they came to this conclusion, “That by the
“tree of life, and by the tree of the science of
“good and evil, and by eating thereof, is signified
“that life for man is God in him, and that in this
“case he hath heaven and life eternal; but that
“death for man is the persuasion and belief that
“life for man is not God but self, whence he hath
“hell and death eternal, which is damnation.”

136. After this they looked into the paper left by the angels upon the table, and saw it written underneath, COLLECT YOUR OPINIONS ON THESE THREE QUESTIONS INTO ONE DECISION; and they then collected them, and saw that they cohered in one series, and that the series or decision was this,
“That man is created to receive love and wisdom
“from God, and yet in all likeness as from himself, and this for the sake of reception and conjunction; and that therefore man is not born into
“any love, nor into any science, and also not into
“any ability of loving and growing wise from himself; wherefore if he ascribes all the good of love
“and truth of wisdom to God, he becomes a living
“man, but if he ascribes them to himself, he becomes a dead man.” These words they wrote on a new piece of paper, and placed it on the table; and lo! on a sudden the angels were present in bright light, and carried the paper away into hea-

ven, and after that it was read there, they who sat on the seats heard these words from thence, Well, well; and instantly there appeared a single angel as it were flying from heaven, who had two wings about his feet, and two about his temples, having in his hand prizes, consisting of robes, hats, and wreaths of laurel; and he lighted on the ground, and gave to those who sat to the north robes of the colour of fire; to those who sat to the west robes of a scarlet colour; to those who sat to the south hats, whose borders were ornamented with bindings of gold and pearls, and which on the left side upwards were set with diamonds cut in the form of flowers; but to those who sat to the east he gave wreaths of laurel, intermixed with rubies and sapphires. Then all of them, adorned with their respective prizes, went home from the sport of wisdom, and when they shewed themselves to their wives, their wives came to meet them, being distinguished also with ornaments presented to them from heaven, at which the husbands marvelled.

137. THE SECOND MEMORABLE RELATION. On a time when I was meditating on conjugal love, lo! there appeared at a distance two naked infants with baskets in their hands, and turtle-doves flying around them; and on a nearer view, they seemed as if they were naked, handsomely ornamented with garlands; chaplets of flowers decorated their heads, and wreaths of lilies and roses of a blue colour, hanging obliquely from the shoulders down

to the loins, adorned their bosoms; and round about each of them there was as it were a common band woven of small leaves interspersed with olives. But when they came nearer, they did not appear as infants, nor naked, but as two men (*homines*) in the first flower of age, clad in upper and under garments of shining silk, embroidered with the most beautiful flowers; and when they were near me, there issued forth from heaven through them a vernal warmth, attended with an odoriferous fragrance, like what arises from gardens and fields in the time of spring. They were two conjugal partners from heaven; and immediately they accosted me; and because I was musing on what I had just seen, they asked, What didst thou see? And when I told them, that at first they appeared to me as naked infants, afterwards as infants decorated with garlands, and lastly as grown up persons clad in embroidered cloaths, and that instantly I was affected with an influx of vernal warmth with its delights, they smiled pleasantly, and said, that in the way they did not seem to themselves as infants, nor naked, nor adorned with garlands, but constantly in the same appearance which they now had; and that thus at a distance was represented their conjugal love, its state of innocence by their seeming like naked infants, its delights by garlands, and the same delights now by their upper and under garments being embroidered with flowers; and whereas thou saidst, that as we approached, a vernal warmth breathed on thee,

attended with its pleasant effluvia as from a garden, we will explain to thee the reason of this; and they said, We have now been conjugal partners for ages, and constantly in the flower of age in which thou now seest us; and our first state was as is the first state of a virgin and a youth, when they enter into consociation by marriage; and we believed at that time, that this state was the very essential blessedness of our life; but we were informed by others in our heaven, and have since perceived ourselves, that this state was a state of heat not tempered with light, and that it is successively tempered, in proportion as the husband is perfected in wisdom, and as the wife loves that wisdom in the husband, and that this is effected by and according to the uses, which each by mutual aid affords to society; also that delights succeed according to the temperature of heat and light, or of wisdom and its love. The reason why on our approach there breathed on thee as it were a vernal warmth, is, because conjugal love and that warmth in our heaven act in unity, for warmth with us is love, and the light wherewith warmth is united is wisdom, and use is as it were the atmosphere which contains each in its bosom. What are warmth and light without the principle which contains them? In like manner, what are love and wisdom without their use? There is no conjugal principle in such case in them, because the subject is wanting in which they should exist to produce such principle.

In heaven, where vernal warmth is, there is love truly conjugal; the reason is, because the vernal principle no where exists, but where warmth is equally united to light, or where warmth and light are in equal proportions; and it is our opinion, that as warmth is delighted with light, and *vice versa*, so love is delighted with wisdom, and wisdom in its turn with love. He further added, With us in heaven there is perpetual light, and on no occasion do the shades of evening prevail, still less is there darkness, because our sun doth not set and rise like your sun, but stands constantly in a middle altitude between the zenith and the horizon, which, according as you express it, is in the 45th degree of heaven; hence it is that the heat and light proceeding from our sun cause perpetual spring, and that a perpetual vernal principle inspires those, with whom love is united with wisdom in just proportion; and our Lord, by the eternal union of heat and light, breathes nothing but uses; hence also come the germinations of your earth, and the conjugal associations of your birds and animals, in the spring season; for the vernal warmth opens their interior principles even to the inmost, which are called their souls, and affects them and communicates to them its conjugal principle, and causes their principle of procreation to come into its delights, in consequence of a continual tendency to produce fruits of use, which use is the propagation of their kind. But with men (*homines*) there is a

perpetual influx of vernal warmth from the Lord, wherefore men are capable of enjoying marriage delights at all times, even in the midst of winter; for the males of the human race were created to be recipients of light, that is, of wisdom from the Lord, and the females were created to be recipients of heat, that is, of the love of the wisdom of the male from the Lord. Hence then it is, that, as we approached, there breathed on thee a vernal warmth attended with an odoriferous fragrance, like what arises from gardens and fields in the time of spring. As he spake these words, he gave me his right hand, and conducted me to houses inhabited by conjugal partners in a like flower of age with himself and his partner; and he said, These wives, who now seem like young virgins, were in the world old infirm women, and their husbands, who now seem in the spring of youth, were in the world decrepit old men; and all of them were restored by the Lord to this flower of age, because they loved each other mutually, and from a religious principle shunned adulteries as enormous sins: and he added, that no one knows the blessed delights of conjugal love, unless he rejects the horrid delights of adultery, and that no one can reject these latter delights, unless he be under the influence of wisdom from the Lord, and that no one is under the influence of wisdom from the Lord unless he doeth uses from the love of uses. I saw also on this occasion their

house utensils, which were all in celestial forms, and glittered with gold which appeared flaming in consequence of rubies set therein.

Concerning the CHASTE PRINCIPLE and NON-CHASTE.

138. INASMUCH as we are yet but at the entrance of our subject respecting conjugal love specifically considered, and conjugal love cannot be known specifically, only in a very indistinct and obscure manner, unless its opposite principle also in some measure appear, which opposite principle is the unchaste principle; and whereas this unchaste principle appears in some measure, or in a shade, when the chaste principle is described together with the non-chaste, non-chastity being only a removal of what is unchaste from what is chaste, therefore we shall now proceed to speak concerning the chaste principle and concerning the non-chaste. (*kk*) But in

(*kk*) The reader is requested to attend well to what the author here means by the *chaste*, the *non-chaste*, and the *unchaste* principles, as distinct from each other, and not to confound the *non-chaste* with the *unchaste*, otherwise his ideas will be confused on the subject of this chapter. The authors distinction between the *non-chaste* and the *unchaste* principle, is founded in the eternal truth and reason of things, by virtue whereof the enlightened understanding of man in all ages has been enabled to see a differ-

regard to the unchaste principle, which is altogether opposite to the chaste, it is treated of in the latter part of this work, entitled the PLEASURES OF INSANITY RESPECTING SCORTATORY LOVE, where it is described in its amplitude, and with its varieties. But what the chaste principle is, and the non-chaste, and with what persons each principle prevails, shall be illustrated in the following order: I. *That the chaste principle, and the non-chaste, are predicated only of marriages, and of such things as relate to marriages.* II. *That the chaste principle, is predicated only of monogamical marriages, or of the marriage of one man with one wife.* III. *That the christian conjugal principle alone is chaste.* IV. *That love truly conjugal is essential chastity.* V. *That all the delights of love truly conjugal, even the ultimate, are chaste.* VI. *That conjugal love, with those who are made spiritual by the Lord, is more and more purified and rendered chaste.* VII. *That the chastity of marriage exists by a total abdication of whoredoms from a principle of religion.* VIII. *That chastity cannot be predicated of infants, nor of boys and girls, nor of young men and virgins, before they feel in themselves a love of the sex.* IX. *That chastity cannot be predicated of eunuchs so*

ence between a principle or character *absolutely virtuous*, and a principle or character *absolutely vicious*. The *non-chaste* here spoken of by our author, answers to the principle or character *not absolutely virtuous*, and the *unchaste* to the principle or character *absolutely vicious*.

born, nor eunuchs so made. X. That chastity cannot be predicated of those, who do not believe adulteries to be evils in regard to religion, and still less of those who do not believe adulteries to be hurtful to society. XI. That chastity cannot be predicated of those who abstain from adulteries only for various external reasons. XII. That chastity cannot be predicated of those who believe marriages to be unchaste. XIII. That chastity cannot be predicated of those, who have abdicated marriage by vows of perpetual celibacy, unless there be and remains in them the love of a life truly conjugal. XIV. That a state of marriage is to be preferred to a state of celibacy. We shall now proceed to an explication of each article.

139. THAT THE CHASTE PRINCIPLE, AND THE NON-CHASTE, ARE PREDICATED ONLY OF MARRIAGES, AND OF SUCH THINGS AS RELATE TO MARRIAGES. The reason is, because love truly conjugal is essential chastity, as will be shewn presently; and the love opposite to it, which is called scortatory, is essential unchastity; so far therefore as any one is purified from the latter love, so far he is chaste, for so far the opposite principle, which is destructive of chastity, is taken away; whence it is evident, that the purity of conjugal love is what is called chastity. Nevertheless there is a conjugal love not chaste, which yet is not unchastity, as is the case with conjugal partners, who for various external reasons abstain from the effects of lasciviousness so as not to think about them; howbeit, if

that love is not purified in their spirits, it is still not chaste; its form is chaste, but it hath not in it a chaste essence.

140. The reason why the chaste principle, and the non-chaste, are predicated of such things as relate to marriages, is, because the conjugal principle is inscribed on both sexes from inmost to lowest principles, and man's quality as to his thoughts and affections, and consequently as to his bodily actions and behaviour, is according to that principle; that this is the case, appears more evidently from such as are unchaste; the unchaste principle abiding in their minds is heard from the tone of their voice in conversation, and from the application of whatsoever is said, even though it be chaste, to wanton and loose ends; (the tone of the voice in discourse is grounded in the will-affection, and the discourse itself is grounded in the thought of the understanding;) which is a proof, that the will with all things appertaining to it, and the understanding with all its appurtenances, consequently the whole mind, and thence all things of the body, from inmost to lowest principles, abound with unchaste principles. I have been informed by the angels, that the unchaste principle, with the greatest hypocrites, is perceivable from hearing their discourse, howsoever chastely they may talk, and also is made sensible from the sphere that issues from them; which is a further proof, that unchastity resides in the inmost principles of their minds, and thence

in the inmost principles of their bodies, and that these latter principles are exteriorly covered over like an outward crust or shell painted with figures of various colours. That a sphere of lasciviousness issues forth from the unchaste, is manifest from the statutes prescribed to the sons of Israel, ordaining that all and singular things should be unclean, which were touched even by the hand of those who were defiled by such unchaste persons. From these considerations it may be concluded, that the case is similar in regard to the chaste, viz. that with them all and singular things are chaste from inmost to lowest principles, and that this is an effect of the chastity of conjugal love; hence it is, that in the world it is said, To the clean all things are clean, and to the unclean all things are unclean.

141. THAT THE CHASTE PRINCIPLE IS PREDICATED ONLY OF MONOGAMICAL MARRIAGES, OR OF THE MARRIAGE OF ONE MAN WITH ONE WIFE. The reason of this is, because conjugal love doth not reside in the natural man, but enters into the spiritual man, and successively opens to itself a way to the essential spiritual marriage, or the marriage of good and truth, which is its origin, and conjoins itself therewith; for that love enters according to the increments of wisdom, and the increments of wisdom are according to the implantation of the church from the Lord, as hath been abundantly shewn above. This cannot be effected with polygamists, inasmuch as they divide

conjugal love, and this love divided is not unlike the love of the sex, which in itself is natural; but on this subject something worthy of attention may be seen in the section on POLYGAMY.

142. III. THAT THE CHRISTIAN CONJUGIAL PRINCIPLE ALONE IS CHASTE. The reason is, because love truly conjugal keeps pace with the state of the church in man (*homo*), and because the state of the church is from the Lord, as hath been shewn in the foregoing section, n. 130, 131, and elsewhere; also because the church in its genuine truths is in the word, and the Lord is there present in those truths; from these considerations it follows, that the conjugal principle is not chaste except in the christian world, and that still there is a possibility of its becoming chaste. By the christian conjugal principle is meant the marriage of one man with one wife. That this conjugal principle is capable of being ingrafted in christians, and of being transplanted hereditarily into the offspring from parents, who are principled in love truly conjugal, and that hence both the faculty and inclination to grow wise in the things of the church and of heaven may become connate, will be seen in its proper place. That christians, in case they marry more wives than one, commit not only natural but also spiritual adultery, will be shewn in the section on polygamy.

143. IV. THAT LOVE TRULY CONJUGIAL IS ESSENTIAL CHASTITY. The reasons are, 1. Because

it is from the Lord, and corresponds to the marriage of the Lord and the church. 2. Because it descends from the marriage of good and truth. 3. Because it is spiritual, in proportion as the church hath place with man (*homo*). 4. Because it is the foundation, love, and head of all loves celestial and spiritual. 5. Because it is the just seminary of the human race, and thereby of the angelic heaven. 6. Because on this account it also hath place with the angels of heaven, and gives birth with them to spiritual offsprings, which are love and wisdom. 7. And because its uses are thus more excellent than the other uses of creation. From these considerations it follows, that love truly conjugal, viewed from its origin and in its essence, is pure and holy, so that it may be called purity and holiness, consequently chastity; but that nevertheless it is not altogether pure, either with men or angels, may be seen below in the 6th article, n. 146.

144. V. THAT ALL THE DELIGHTS OF LOVE TRULY CONJUGIAL, EVEN THE ULTIMATE, ARE CHASTE. This follows from what hath been above explained, that love truly conjugal is essential chastity, and from the consideration that delights constitute its life. That the delights of this love ascend and enter heaven, and in the way pass through the delights of heavenly loves, in which the angels of heaven are principled; also, that they conjoin themselves with the delights of the conjugal love of the angels, hath been mentioned above.

Moreover, it hath been declared by the angels, that they perceive those delights with themselves to be exalted and filled, whilst they ascend from chaste marriages on the earth; and when some by-standers, who were unchaste, inquired concerning the ultimate delights whether they were chaste, they assented, and said tacitly, How should it be otherwise? Are not these delights the delights of true conjugal love in their fulness? Whence the delights of this love originate, and what is their nature and quality, may be seen above, n. 69; and also in the MEMORABLE RELATIONS, especially in those which follow.

145. VI. THAT CONJUGIAL LOVE, WITH THOSE WHO ARE MADE SPIRITUAL BY THE LORD, IS PURIFIED MORE AND MORE, AND RENDERED CHASTE. The reasons are, 1. Because the first love, by which is meant the love previous to the nuptials, and immediately after the nuptials, partakes somewhat of the love of the sex, and thus of the ardour proper to the body not as yet moderated by the love of the spirit. 2. Because man (*homo*) from natural is successively made spiritual; for he becomes spiritual in proportion as his rational principle, which is the middle principle between heaven and the world, begins to derive a soul from influx out of heaven, which is the case so far as it is affected and delighted with wisdom, concerning which wisdom see above, n. 130; and in proportion as this is effected, in the same proportion man's

mind is elevated into a superior *aura*, which is the continent of celestial light and heat, or, what is the same thing, of the wisdom and love in which the angels are principled; for celestial light acts in unity with wisdom, and celestial heat with love; and in proportion as wisdom and the love thereof increase with conjugal pairs, in the same proportion conjugal love is purified with them; and inasmuch as this is effected successively, it follows that conjugal love is rendered more and more chaste. This spiritual purification may be compared with the purification of natural spirits, as effected by the chemists, and called defæcation, rectification, castigation, cohobation, acution, decantation, and sublimation; and wisdom purified may be compared with alcohol, which is a spirit highly rectified. 3. Now whereas spiritual wisdom in itself is of such a nature, that it grows more and more warm with the love of growing wise, and by virtue of this love increases to eternity, and inasmuch as this is effected in proportion as it is perfected by a kind of defæcation, castigation, rectification, acution, decantation, and sublimation, and this by elimation and abstraction of the intellect from the fallacies of the senses, and of the will from the allurements of the body, it is evident that conjugal love, whose parent is wisdom, is in like manner rendered successively more and more pure, and thereby chaste. That the first state of love between conjugal partners is a state of heat not yet

tempered by light, but that it is successively tempered in proportion as the husband is perfected in wisdom, and the wife loves wisdom in her husband, may be seen in the MEMORABLE RELATION, n. 137.

146. It is however to be observed, that conjugal love altogether chaste or pure hath not place with men (*homines*), nor with angels; there is still somewhat not chaste or not pure, which adjoineth or subjoineth itself thereto; but this originates in a different principle from that which gives birth to what is unchaste; for with angels the chaste principle is above, and the principle not chaste is beneath, and there is as it were a door with an hinge interposed by the Lord, which is opened by determination, and is providently prevented from standing open, lest one principle should pass into the other, and they should mix together, for the natural principle of man from his nativity is defiled and full fraught with evils; whereas his spiritual principle is not so, because the birth of this principle is from the Lord, for it is regeneration; and regeneration is a successive separation from the evils to which man is naturally inclined. That no love with men and with angels is altogether pure, nor can be pure, but that the end, purpose, or intention of the will, is principally regarded by the Lord, and that therefore so far as man is principled in a good end, purpose, or intention, and perseveres therein, so far he is initiated into purity, and so

far advances and accedes to purity, may be seen above, n. 71.

147. VII. THAT THE CHASTITY OF MARRIAGE EXISTS BY A TOTAL ABDICATION OF WHOREDOMS FROM A PRINCIPLE OF RELIGION. The reason is, because chastity is the removal of unchastity, it being universally allowed, that so far as any one removes evil, so far capacity is given for good to succeed in its place; and further, so far as evil is hated, so far good is loved; and also *vice versa*; consequently, so far as whoredom is renounced, so far the chastity of marriage enters. That conjugal love is purified and rectified according to the renunciation of whoredoms, every one sees from common perception, thus before confirmation, as soon as it is mentioned and heard; but whereas all have not common perception, it is of importance that the subject should also be illustrated in the way of proof by such considerations as may tend to confirm it; these considerations are, that conjugal love grows cold as soon as it is divided, and this coldness causes it to perish, for the heat of unchaste love extinguishes it, inasmuch as two opposite heats cannot have place together, but one must needs reject the other, and deprive it of its potency. Whensoever therefore the heat of conjugal love removes and rejects the heat of scortatory love, conjugal love begins in such case to acquire a pleasant warmth, and from a sensation of its delights to bud and flourish, like an orchard and garden in

the time of spring, the latter by reason of the vernal temperament of light and heat from the sun of the natural world, but the former by reason of the vernal temperament of light and heat from the sun of the spiritual world.

148. There is implanted in every man (*homo*) from creation, and consequently from his birth, an internal conjugial principle, and an external conjugial principle; the internal principle is spiritual, and the external is natural; man comes first into the latter, and as he becomes spiritual, he comes into the former. If therefore he abides in the external or natural conjugial principle, in this case the internal or spiritual conjugial principle is veiled or covered, until he knows nothing respecting it, yea, until he calls it an ideal shadow without a substance; but if man becomes spiritual, he then begins to know something respecting it, and afterwards to perceive something concerning its quality, and successively to be made sensible of its pleasantnesses, agreeablenesses, and delights; and in proportion as this is the case, in the same proportion the veil or covering between the external or internal principle, spoken of above, begins to be attenuated, and afterwards as it were to melt, and lastly to be dissolved and dissipated. When this effect takes place, the external conjugial principle remains indeed, but it is continually purged and purified from its dregs by the internal; and this

until the external principle becomes as it were the face of the internal, and derives its delights from the blessedness which is in the internal, and at the same time its life, and the delights of its potency. Such is the renunciation of whoredoms, by which the chastity of marriage exists. It may be imagined, that the external conjugal principle remaining, after that the internal hath separated itself from it, or it from itself, is like unto the external principle not separated; but I have heard from the angels that they are altogether unlike, for that the external principle in conjunction with the internal which they called the external of the internal, was void of all lasciviousness, because the internal principle cannot be lascivious, but only be delighted chastely, and that imparts the same disposition to its external principle, wherein it is made sensible of its own delights; the case is altogether otherwise with the external principle separated from the internal; this, they said, was lascivious in the general and in every particular. They compared the external conjugal principle derived from the internal to excellent fruit, whose pleasant taste and flavour insinuate themselves into its outward rind, and form this into correspondence with themselves. They compared it also to a granary, whose store is never diminished, but is continually recruited according to its consumption; whereas they compared the external principle separate from the in-

ternal to wheat in the winnowing engine, (ll) when it is put in motion about its axis, in which case the chaff only remains, which is dispersed by the wind; so it is with the conjugal principle, unless the scoratory principle be renounced.

149. The reason why the chastity of marriage doth not exist by the renunciation of whoredoms, unless such renunciation be made from a principle of religion, is because man (*homo*) without religion is not spiritual, but remains natural, and if the natural man renounces whoredoms, still his spirit doth not renounce them; and thus although it seems to himself, that he is chaste by such renunciation, yet nevertheless unchastity lies inwardly concealed like corrupt matter in a wound only outwardly healed. That conjugal love is according to the state of the church with man, see above, n. 130. More on this subject may be seen in the exposition of the XI. article below.

150. VIII. THAT CHASTITY CANNOT BE PREDICATED OF INFANTS, NOR OF BOYS AND GIRLS, NOR OF YOUNG MEN AND VIRGINS, BEFORE THEY FEEL IN THEMSELVES A LOVE OF THE SEX. The reason is because chaste and unchaste are predicated only of marriages, and of such things as appertain

(ll) The author here seems to allude to some kind of winnowing machine, which probably in Sweden is in common use, but with which we in this country are unacquainted. The allusion however must be obvious to every one.

to marriages, see above, n. 139; and with those, who know nothing of things appertaining to marriage, there is not any predication of chastity, for there is as it were nothing appertaining to them, and nothing cannot be an object either of affection or of thought: but after this nothing there arises up something, when the first (beginning or principle) of marriage is felt, which is the love of the sex. That virgins and young men, before they feel in themselves the love of the sex, are commonly called chaste, is owing to ignorance of what chastity is.

151. IX. THAT CHASTITY CANNOT BE PREDICATED OF EUNUCHS SO BORN, NOR OF EUNUCHS SO MADE. By eunuchs so born are meant those more especially, with whom the ultimate principle of love is by birth wanting; and whereas in such case the first and middle principles are without a foundation principle on which to stand, they have therefore no existence; and if they exist, the persons in whom they exist have no concern to distinguish between chaste and unchaste, each principle being indifferent to them; but of these persons there are several distinctions. The case is nearly the same with eunuchs so made, as with some eunuchs so born; but eunuchs so made, inasmuch as they are both men and women, cannot possibly regard conjugal love any otherwise than as a phantasy, and the delights thereof as idle stories. If any thing of inclination be in them, it is rendered

mute, which is neither chaste nor unchaste; and what is neither chaste nor unchaste is of no denomination from the one principle or the other.

152. X. THAT CHASTITY CANNOT BE PREDICATED OF THOSE, WHO DO NOT BELIEVE ADULTERIES TO BE EVILS IN REGARD TO RELIGION; AND STILL LESS OF THOSE, WHO DO NOT BELIEVE ADULTERIES TO BE HURTFUL TO SOCIETY. The reason why chastity cannot be predicated of these is, because they do not know what chastity is, not that any such thing exists, for chastity hath relation to marriage, as was shewn in the first article of this section; and they, who do not believe adulteries to be evil in regard to religion, make even marriages unchaste, when yet religion with conjugal pairs constitutes their chastity; thus such persons have nothing chaste in them, and therefore it is in vain to talk to them of chastity; these are adulterers from a principle in themselves whereby they confirm it [*ex confirmato adulteri*]: but they, who do not believe adulteries to be hurtful to society, still less know what chastity is, or that any such thing exists, for they are adulterers from a principle in themselves whereby they purpose it [*ex proposito adulteri*]: (*mm*) if they say that marriages

(*mm*) By adulterers *ex confirmato* are meant such as are influenced in acts of adultery principally from *persuasion of the understanding*; but by adulterers *ex proposito* are meant such as are influenced therein principally from a *libidinous will*. See the second part of this work, n. 432.

are less unchaste than adulteries, they say this with the mouth, but not with the heart, because marriages with them are cold, and they who speak from such cold concerning chaste heat, cannot have an idea of chaste heat in regard to conjugal love. The nature and quality of such persons, and of the ideas of their thought, and hence of the interior principles of their discourse, will be seen in the second part of this work concerning the insanities of adulterers.

153. XI. THAT CHASTITY CANNOT BE PREDICATED OF THOSE, WHO ABSTAIN FROM ADULTERIES ONLY FOR VARIOUS EXTERNAL REASONS. Many believe, that the mere abstaining from adulteries in the body is chastity, when yet this is not chastity, unless at the same time there be an abstaining in spirit; the spirit of man (*homo*), by which is here meant his mind as to affections and thoughts, constitutes the chaste and unchaste, for hence the chaste or unchaste hath place in the body, the body being in all cases such as the mind or spirit is. Hence it follows, that they who abstain from adulteries in the body, and not by influence from the spirit, are not chaste; neither are they chaste, who abstain from them in spirit as influenced from the body. There are many assignable causes, which make man desist from adulteries in body, and also in spirit as influenced from the body; but still, he who doth not desist from them in the body as influenced from the spirit, is unchaste, for the Lord

saith, "*that whosoever looketh upon another's woman, so as to lust after her, hath already committed adultery with her in his heart,*" Matt. v. 28. It is impossible to reckon up all the causes of abstinence from adulteries in the body only, for they are various according to states of marriage, and also according to states of the body; for there are some persons who abstain from them out of fear of the civil law and its penalties; some out of fear of the loss of reputation and thereby of honour; some out of fear of diseases which may be thereby contracted; some out of fear of domestic quarrels on the part of the wife, whereby the quiet of their lives may be disturbed; some out of fear of revenge on the part of the husband or relations; some out of fear of chastisement from the servants of the family; some also abstain from motives of poverty, or of avarice, or of imbecility arising either from disease, or from abuse, or from age, or from impotence. Of these there are some also who, because they cannot or dare not commit adultery in the body, on this account condemn adulteries in the spirit; and thus they speak morally against adulteries, and in favour of marriages; but such persons, unless in spirit they call adulteries accursed, and this from a religious principle in the spirit, are still adulterers, for although they do not commit them in body, yet in spirit they do commit them; wherefore after death, when they become spirits, they speak openly in favour of them. From these

considerations it is manifest, that even a wicked person may shun adulteries as hurtful, but that none except a christian can shun them as sins. Hence then the truth of the proposition is evident, that chastity cannot be predicated of those, who abstain from adulteries merely for various external reasons.

154. XII. THAT CHASTITY CANNOT BE PREDICATED OF THOSE WHO BELIEVE MARRIAGES TO BE UNCHASTE. These, like the persons spoken of above, n. 152, do not know what chastity is, nor that any such thing exists; and in this respect they are like those who make chastity to consist merely in celibacy, of whom we shall speak presently.

155. XIII. THAT CHASTITY CANNOT BE PREDICATED OF THOSE, WHO HAVE RENOUNCED MARRIAGE BY VOWS OF PERPETUAL CELIBACY, UNLESS THERE BE AND REMAIN IN THEM THE LOVE OF A LIFE TRULY CONJUGIAL.

The reason why chastity cannot be predicated of these is, because conjugal love, after a vow of perpetual celibacy, is cast away, and yet it is of this love alone that chastity can be predicated; and whereas there still remains an inclination to the sex implanted from creation, and consequently innate by birth, and when this inclination is restrained and subdued, it must needs pass away into heat, and in some cases into a violent burning, which in rising up from the body into the spirit, infests it, and with some persons defiles it; and whereas there may be instances, where the spirit thus defiled may

defile also the principles of religion, casting them down from their internal abode, where they are in holiness, into things external, where they become mere matters of talk and gesture; therefore it was provided of the Lord, that celibacy should have place only amongst those who are in external worship, as is the case with all who do not address themselves to the Lord, nor read the word; with such, eternal life is not so much endangered by vows of celibacy attended with engagements to chastity, as it is with those who are principled in internal worship: add to this, that in many instances that state of life is not entered upon from any free principle of the will, many being engaged therein before they are in a free principle grounded in reason, and some in consequence of alluring worldly motives. Of those, who adopt that state with a view to have their minds dis-engaged from the world, that they may be more at leisure to apply themselves to things divine, they only are chaste, with whom the love of a life truly conjugal either had place before that state, or hath place after it, and with whom it remains, inasmuch as the love of a life truly conjugal is that alone of which chastity is predicated. Wherefore also all who have lived in monasteries, after death are at length freed from their vows, and set at liberty, that according to the interior vows and desires of their love, they may be led to choose a life either conjugal or extra-conjugal; if in such case they

enter into conjugal life, they, who have loved also the spiritual things of divine worship, are given in marriage in heaven; but they, who enter into extra-conjugal life are sent to their like, who dwell on the confines of heaven. I have inquired of the angels, whether they who have applied themselves to works of piety, have devoted themselves entirely to divine worship, and thus have withdrawn themselves from the snares of the world, and from the concupiscences of the flesh, and with this view have vowed perpetual virginity, are received into heaven, and there admitted amongst the blessed to enjoy an especial portion of happiness according to their faith? But the angels replied, that such are indeed received into heaven, but when they are made sensible of the sphere of conjugal love therein, they become sad and fretful, and that in this case, some of their own accord, some in consequence of asking leave, and some, in consequence of command given them, go away and are sent out; and that when they are out of that heaven, a way is opened for them to their consociates, who had been in a like state of life in the world; and that then from being fretful they become cheerful, and have gladness one amongst another.

156. XIV. THAT A STATE OF MARRIAGE IS TO BE PREFERRED TO A STATE OF CELIBACY. This is evident from what hath been said above concerning marriage and concerning celibacy. The ground and reason why a state of marriage is to be pre-

ferred, is, because it is a state ordained from creation; because it originates in the marriage of good and truth; because its correspondence is with the marriage of the Lord and the church; because the church and conjugal love are constant companions; because its use is more excellent than the uses of all things of creation, for thence according to order is derived the propagation of the human race, and also of the angelic heaven, this latter being formed from the human race: add to these considerations, that marriage is the fulness of man (*homo*), for by it man becomes a full man, as we shall proceed to shew in the subsequent chapter. All these things are wanting in celibacy; but if the proposition be taken for granted, that a state of celibacy is preferable to a state of marriage, and if this proposition be left to the mind's examination, to be assented to and established by confirming proofs, in such case the conclusion must be, that marriages are not holy, neither can they be chaste; yea, that chastity in the female sex belongs only to those, who abstain from marriage, and vow perpetual virginity: and moreover, that they who have vowed perpetual celibacy are understood by the eunuchs *who make themselves eunuchs for the kingdom of heaven's sake*, Matt. xix. 12; not to mention other conclusions of a like nature, which, being grounded in a proposition not true, are also not true. By the eunuchs, who make themselves eunuchs for the kingdom of heaven's sake, are

meant spiritual eunuchs, who are such as in marriages abstain from the evils of whoredoms: that Italian eunuchs are not meant, is evident.

151.* To the above I shall add TWO MEMORABLE RELATIONS. FIRST. As I was going home from this sport of wisdom, concerning which see above, n. 132, I saw in the way an angel clothed in blue; he joined me and walked by my side, and said, I see that thou art come from the sport of wisdom, and thou art made glad with what thou hast heard there; and whereas I perceive that thou art not a full inhabitant of this world, because thou art at the same time in the natural world, and therefore knowest nothing of our olympic gymnasia, where the ancient sophi meet together, and by the information they collect from every new comer, learn what changes and successions wisdom hath undergone and still undergoeth in thy world, if thou art willing I will conduct thee to the place, where several of those ancient sophi and their sons, that is, their disciples, dwell. So he led me to the confines be-

* In the original a mistake here occurs in the numerical character of the paragraphs, that which ought to have been 157 being 151. The translator however is under the necessity of continuing the mistake, inasmuch as the references in other works of the author to this, render it necessary to continue the numerical characters as they stand in the original. Those, which are repeated in the present work, have an asterisk, or star, (*) annexed to them.

tween the north and east, and whilst I was looking that way from a rising ground, lo ! there was seen a city, and on one side of it two small hills, and that which was nearer to the city was lower than the other ; and he said to me, That city is called Athenæum, the lower hill Parnassium, and the higher Heliconæum ; they are so called, because in the city and around it dwell the wise men who formerly lived in Greece, as Pythagoras, Socrates, Aristippus, Zenophon, with their disciples and scholars. And I asked him concerning Plato and Aristotle ; he said, That they and their followers dwell in another region, because they taught principles of rationality which appertain to the understanding, whereas the former taught principles of morality which appertain to the life. He further informed me, that it was customary at times to depute from the city of Athenæum some of the students to learn from the literati of the christians, what sentiments they entertain at this day concerning God, concerning the creation of the universe, concerning the immortality of the soul, concerning the relative state of man and of beasts, and concerning other subjects of interior wisdom, and he added, that an herald had that day announced an assembly, which was a token that the emissaries had met with some strangers newly arrived from earth, who had communicated matters of curious information. At that instant we saw several going from the city and its suburbs, some having their

heads decked with wreaths of laurel, some holding palms in their hands, some with books under their arms, and some with pens under the hair of the left temple. We mixed with the company, and ascended the hill with them, and lo! on the top was an octogonal palace, which they called palladium, into which we entered; within were eight hexangular coves, in each of which was a book-case, and also a table; at these coves were seated the laurelled sophi, and in the palladium itself were seen seats cut out of the rock, on which the rest were seated. At that instant a door opened to the left, through which the two strangers newly arrived from the earth were introduced, and after the compliments of salutation were paid, one of the laurelled sophi asked them, WHAT NEWS FROM THE EARTH? They replied, This news, that in forests there have been found men like beasts, or beasts like men, but that from the face and body they were known to have been born men, and to have been lost or left in the forests when they were about two or three years old; that they were not able to give utterance to any thing of thought, nor could they learn to articulate the voice into any distinct expression; neither did they know the food suitable for them as the beasts do, but put greedily into their mouths whatever they found in the forest, whether it was clean or unclean; besides many other particulars of a like nature; from which some of the learned amongst us have formed several con-

jectures, and some several conclusions concerning the relative state of men and beasts. On hearing this account, some of the ancient sophi asked, What were the conjectures and conclusions formed from the circumstances you have related? and the two strangers replied, There are several, but they may all be comprized under the following: 1. That man by his nature, and also by birth is more stupid, and consequently viler than any beast; and that he remaineth so, unless he be instructed. 2. That he is capable of being instructed because he hath learnt to frame articulate sounds, and thence to speak, and thereby hath begun to express his thoughts, and this successively more and more perfectly, until he was able to express the laws of civil society, several of which are nevertheless impressed on beasts from their birth. 3. That beasts have rationality alike with men. 4. Wherefore if beasts could speak, they would reason on any subject as acutely as men; a proof whereof is, that they think from a principle of reason and prudence equally as men. 5. That understanding is only a modification of light from the sun, the heat co-operating by means of æther, so that it is only an activity of interior nature, and that this activity may be so exalted as to appear like wisdom. 6. That therefore it is a vain thing to believe that man lives after death any more than a beast, unless perchance for some days after his decease, in consequence of an exhalation of the life of the body, he may appear

as mist under the form of a spectre, before he is dissipated into nature, just as a shrub stirred up from its ashes appears in the likeness of its own form. Consequently that religion, which teacheth a life after death, is a mere device, in order to keep the simple inwardly in bonds by its laws, as they are kept outwardly in bonds by the laws of the state. To this they added, that people of mere ingenuity reason in this manner, but not so the intelligent; and they were asked, How do the intelligent reason? They said, that they had not been informed, but that they supposed they must reason otherwise.

152.* On hearing this relation, all who sat at the tables exclaimed, Alas! what times are come on earth! What changes hath wisdom undergone! How is she transformed into a false and infatuated ingenuity! The sun is set, and in his station beneath the earth is in direct opposition to his meridian altitude. From the case here adduced respecting such as have been left and found in forests, who cannot see that man uninstructed is such as is here represented? For is not the nature of his life determined by the nature of the instruction he receives? Is he not born in a state of greater ignorance than the beasts? Must not he learn to walk and to speak? Supposing he never learnt to walk, would he ever stand upright on his feet? And supposing he never learnt to speak, would he ever be able to express his thoughts? Is not every man ac-

cording as he is instructed insane from false principles, or wise from truths, and is not he who is insane from false principles entirely possessed with an imagination that he is wiser than him who is wise from truths? Are there not instances of men who are as wild and foolish, and no more like men than those who have been found in forests? Is not this the case with such as have been deprived of memory? From all these considerations we conclude, that man without instruction is not a man, nor a beast, but that he is a form, which is capable of receiving in itself that which constitutes man, and thus that he is not born a man, but that he is made a man; and that man is born such a form as to be an organ receptive of life from God, to the end that he may be a subject into which God may introduce all good, and by union with himself make eternally blessed. We have perceived from your discourse, that wisdom at this day is so far extinguished or infatuated, that nothing at all is known concerning the relative state of life of men and of beasts, and hence it is that the state of the life of man after death is not known; but they who are capable of knowing this, and yet are not willing, in consequence whereof they deny it, as many of your christians do, we may fitly liken to such as are found in forests; not that they are rendered so stupid from a want of instruction, but that they have rendered themselves so stupid by the fallacies of the senses, which are the darkness of truths.

153.* At that instant a certain person standing

in the midst of the palladium, and holding in his hand a palm, said, Unfold I pray this arcanum, how man, created a form of God, could be changed into a form of the devil; I know that the angels of heaven are forms of God, and that the angels of hell are forms of the devil, and the two forms are opposite to each other, the latter being insanities, the former wisdoms; say therefore, how man, created a form of God, could pass from day into such night, as to be capable of denying God and life eternal? To this the several teachers replied in order, first the Pythagoreans, next the Socratics, and afterwards the rest; but amongst them there was a certain Platonist, who spake last, and his opinion prevailed, which was to this effect; that the men of the saturnine or golden age knew and acknowledged, that they were forms receptive of life from God, and that on this account wisdom was inscribed on their souls and hearts, and hence that they saw truth from the light of truth, and by truths perceived good from the delight of the love thereof: but as mankind in the following ages receded from the acknowledgement, that all the true of wisdom, and the consequent good of love appertaining to them, continually flowed in from God, they ceased to be habitations of God, and in this case also discourse with God ceased, and consociation with angels; for the interiors of their minds were bent from their direction, which had been elevated upwards to God from God, into a direc-

tion more and more oblique, outwardly into the world, and thereby to God from God through the world, and at length inverted into an opposite direction, which is downwards to self; and whereas God cannot be looked at by man interiorly inverted, and thereby averted, men separated themselves from God, and were made forms of hell or the devil. From these considerations it follows, that in the first ages they acknowledged in heart and soul, that all the good of love, and the consequent truth of wisdom were derived to them from God, and also that they were God's in them, and thus that they were mere recipients of life from God, and hence were called images of God, sons of God, and born of God; but that in succeeding ages they did not acknowledge this in heart and soul, but by a certain persuasive faith, and next by an historical faith, and lastly only with the mouth; and this last kind of acknowledgment is no acknowledgment at all, yea, it is in fact a denial at heart. From these considerations it may be seen what is the quality of the wisdom which prevails at this day on earth amongst christians, whilst they do not know the distinction between a man and a beast, notwithstanding their being in possession of written revelation, whereby they may be inspired of God; and hence many believe, that in case a man lives after death, a beast must live also, or because a beast doth not live after death, neither will man live. Is not our spiritual light, which

enlighteneth the sight of the mind become thick darkness with them? and is not their natural light which only enlighteneth the bodily sight, become brightness to them?

154.* After this they all turned themselves towards the two strangers, and thanked them for their visit, and for the relation they had given, and intreated them to go and communicate to their brethren what they had heard; and the strangers replied, that they would endeavour to confirm their brethren in this truth, that so far as they ascribe all the good of charity and truth of faith to the Lord, and not to themselves, so far they are men, and so far they become angels of heaven.

155.* THE SECOND MEMORABLE RELATION. One morning I was awaked by most sweet singing heard from some height above me, and in consequence thereof, during the first watch, which is internal, pacific, and sweet, above the other succeeding watches of the day, I was in a capacity of being kept for some time in the spirit as it were out of the body, and of attending exactly to the affection which was sung. The singing of heaven is nothing else but an affection of the mind, which is let forth through the mouth as a tune; for the tone of the voice in speaking, separate from the discourse of the speaker, and grounded in the love-affection, is what gives life to the speech. In that state I perceived, that it was the affection of the delights of conjugal love which was made tuneable

by wives in heaven ; that this was the case, I observed from the sound of the song, in which those delights were varied in a wonderful manner. After this I rose up, and looked forth into the spiritual world, and lo ! in the east beneath the sun there appeared there as it were a GOLDEN SHOWER ; it was the morning dew descending in such abundance, which, being irradiated by the sun's rays, exhibited to my eyes the appearance of a golden shower ; in consequence hereof, being yet more fully awake, I went forth in the spirit, and asked an angel who happened to meet me at that instant, whether he saw a golden shower descending from the sun ? And he replied that he saw one whensoever he was in meditation concerning conjugal love, and at the same time turned his eyes towards the sun ; and he added, That shower falls over a hall, in which are three husbands with their wives, who dwell in the midst of an eastern paradise. The reason why such a shower is seen falling from the sun over that hall, is, because with those husbands and wives there resides wisdom respecting conjugal love and its delights, with the husbands wisdom respecting conjugal love, and with the wives wisdom respecting its delights. But I perceive that thou art engaged in meditation concerning the delights of conjugal love, wherefore I will lead thee to that hall, and introduce thee ; and he led me through paradisiacal scenery to houses which were built of olive wood, having two columns of cedar

before the gate, and he introduced me to the husbands, and asked their permission for me to discourse in their presence with the wives; and they consented, and called their wives: these latter inspected my eyes most shrewdly; and I asked, Why do you so? And they said, We can thereby discover exquisitely what is thy inclination, and consequent affection, and thy thought grounded in affection, respecting the love of the sex; and we see that thou art meditating intensely, but still chastely, concerning it. And they said, What wilt thou that we tell thee on the subject? And I replied, Tell me, I pray, somewhat concerning the delights of conjugal love. And the husbands assented, saying, If you be so disposed, give them some information in regard to those delights, their ears are chaste. And they asked, Who taught thee to question us concerning the delights of that love? Why didst not thou question our husbands? And I replied, This angel, who is with me, informed me, that wives are the recipients and sensories (*sensoria*) of those delights, because they are born loves, and all delights are of love. To this they replied with a smile, Be prudent, and declare nothing of this sort except in an ambiguous sense, because it is a wisdom deeply reserved in the hearts of our sex, and is not discovered to any husband, unless he be principled in love truly conjugal; there are several reasons for this, which we keep entirely to ourselves. Then the husbands said, Our

wives know all the states of our minds, neither is any thing hid from them ; they see, perceive, and are sensible of whatsoever proceeds from our will : we on the other hand know nothing of what passes with our wives ; this faculty is given to wives, because they are most tender loves, and as it were burning zeals for the preservation of friendship and conjugal confidence, and thereby of each happiness of life, which they carefully attend to, both in regard to their husbands and themselves, by virtue of a wisdom implanted in their love, which is so full of prudence, that they are not willing to say, and consequently cannot say, that they love, but that they are loved. And I asked the wives, why are you not willing, and consequently cannot ? They replied, that if the least hint of the kind should escape from the mouth of a wife, the husband would be seized with cold, which would separate him from all communication whatsoever with his wife, so that he could not bear to look upon her ; but this is the case only with those husbands who do not hold marriages to be holy, and therefore do not love their wives from any principle of spiritual love ; it is otherwise with those who love from a spiritual principle ; in the minds of these latter this love is spiritual, and by derivation thence in the body is natural ; we in this hall are principled in this latter love by derivation from the former, wherefore we trust our husbands with our secrets respecting our delights of conjugal love.

Then I officiously asked, that they would also discover to me somewhat concerning those secrets; and instantly they looked towards a window on the southern quarter, and lo! there appeared a white dove, whose wings shone as if of silver, and its head was crested with a crown as of gold, and it stood upon a bough, from which there went forth an olive; and whilst it was in the attempt to spread out its wings, the wives said, We will communicate something: the appearing of that dove is a token that it is allowed us; and they said, Every man (*vir*) hath five senses, seeing, hearing, smelling, taste, and touch; but we have likewise a sixth, which is the sense of all the delights of the conjugal love of the husband; and this sense we have in the palms of our hands, whilst we touch the breasts, arms, hands, or cheeks of our husbands, but especially whilst we touch their breasts, and also whilst we are touched by them; all the gladnesses and pleasantnesses of the thoughts of their minds (*mentium*), and all the joys and delights of their minds (*animorum*), and all of the festive and chearful principles of their bosoms, pass from them to us, and become perceptible, sensible, and tangible, and we discern them as exquisitely and distinctly, as the ear discerns the tune of a song, and as the tongue the taste of dainties; in a word, the spiritual delights of our husbands put on with us a kind of natural embodying, wherefore we are called by our husbands the sensory organs of chaste con-

jugial love, and thence its delights. But this sixth sense of ours exists, subsists, persists, and is exalted in that degree, in which our husbands love us from principles of wisdom and judgment, and in which we in our turn love them from the same principles in them. This sense in our sex is called in the heavens the sport of wisdom with its love, and of love with its wisdom. From this information a desire was kindled in me of asking further questions, as concerning the variety of delights; and they said, It is infinite; but we are not willing to say more, and therefore are not able, because the dove at our window with the olive branch under its feet is flown away. And I waited its return, but in vain. In the mean time I asked the husbands, Have ye a like sense of conjugal love? And they replied, We have a like sense in general, but not in particular; we enjoy a general blessedness, a general delight, and a general pleasantness, arising from the particulars of our wives; and this general principle, which we derive from them, is as a serene principle of peace. As they spake these words, lo! through the window there appeared a swan standing on a branch of a fig-tree, and he spread out his wings, and flew away: on seeing this, the husbands said, This is a sign to us of silence concerning conjugal love; return again at stated times, and perhaps more will be discovered; and they withdrew, and we took our leave.

Concerning the CONJUNCTION of SOULS and MINDS by MARRIAGE, which CONJUNCTION is meant by the LORD'S WORDS, that they are no longer TWO, but ONE FLESH.

156.* **T**HAT at creation there was implanted in the man and woman an inclination and also faculty of conjunction into one, and that both this inclination and faculty are still in man and woman, is evident from the book of creation, and at the same time from the Lord's words: in the book of creation, which is called GENESIS, it is written, "*Jehovah God builded the rib, which he had taken from the man, into a woman; and brought her to the man. And the man said, This now is bone of my bones, and flesh of my flesh; she shall be called woman, because she was taken out of man: for this cause shall a man leave his father and his mother, and shall cleave to his wife, and they shall be one flesh,*" Chap. ii. 22, 23, 24. The Lord also spake like words in Matthew, "*Have ye not read, that he who made them from the beginning, made them male and female, and said, For this cause shall a man leave father and mother, and cleave unto his wife, and TWO SHALL BECOME INTO ONE FLESH, WHEREFORE THEY ARE NO LONGER TWO, BUT ONE FLESH,*" Chap. xix. 4, 5. From these words it is evident, that the woman was created out of the man (*vir*), and that each

hath an inclination and faculty to re-unite themselves into one; that such re-union means into one man (*homo*), is also manifest from the book of creation, where both together are called man (*homo*), for it is written, "*In the day that God created man (homo), he created them male and female, and called their name man (homo)*", Chap. v. 2; it is there written, he called their name Adam, but Adam and man are one expression in the Hebrew tongue. Moreover both together are called man in the same book, Chap. i. 27. Chap. iii. 22, 23, 24, By one flesh is also signified one man, as is evident from those passages in the Word, where mention is made of all flesh, by which is signified every man, as Gen. vi. 12, 13, 17, 19. Isaiah xl. 5, 6. Chap. xlix. 26. Chap. lxvi. 16, 23, 24. Jer. xxv. 31. Chap. xxxii. 27. Chap. xlv. 5. Ezech. xx. 48. Chap. xxi. 4, 5; and in other passages. But what is meant by man's rib, which was builded into a woman; what by the flesh which was closed up in the place thereof, and thus what by bone of my bones, and flesh of my flesh; and what by father and mother, whom a man (*vir*) shall leave after marriage; and what by cleaving to a wife, hath been shewn in the ARCANAE CELESTIA, in which work the two books, Genesis and Exodus, are explained as to the spiritual sense. That by rib is not meant rib, nor by flesh flesh, nor by bone bone, nor by cleaving to cleaving to, but that spiritual things are understood, which correspond thereto, and in

consequence thereof are signified thereby, is proved in that work; that spiritual things are understood, which from two makes one man (*homo*), is manifest from this consideration, that conjugal love conjoins them, and this love is spiritual. That the love of the man's wisdom is transcribed into the wife, hath been observed occasionally above, and will be more fully proved in the sections which follow; at this time it is not allowable to digress by wandering from the subject proposed, which subject is concerning the conjunction of two conjugal partners into one flesh by an union of souls and minds. But we shall elucidate this union by treating of it in the following order. I. *That from creation there is implanted in each sex a faculty and inclination, whereby they are able and willing to be conjoined together as it were into one.* II. *That conjugal love conjoins two souls, and thence two minds, into one.* III. *That the will of the wife conjoins itself with the understanding of the man, and thence the understanding of the man conjoins itself with the will of the wife.* IV. *That the inclination to unite the man to herself is constant and perpetual with the wife, but inconstant and alternate with the man.* V. *That conjunction is inspired into the man from the wife according to her love, and is received by the man according to wisdom.* VI. *That this conjunction is effected successively from the first days of marriage, and with those who are principled in love truly conjugal, is wrought more and*

more thoroughly to eternity. VII. That conjunction of the wife with the rational wisdom of the husband is effected from within, but with his moral wisdom from without. VIII. That for the sake of this conjunction as an end, there is given to the wife a perception of the affections of the husband, and also the utmost prudence in moderating them. IX. That wives conceal this perception with themselves, and hide it from their husbands, for reasons of necessity, in order that conjugal love, friendship, and confidence, and thereby blessedness of cohabitation and happiness of life, may be secured. X. That this perception is the wisdom of the wife, and that it is not communicable to the man; neither is the rational wisdom of the man communicable to the wife. XI. That the wife from a principle of love is continually thinking about the man's inclination to her, with the purpose of joining him to herself; it is otherwise with the man. XII. That the wife conjoins herself to the man, by applications to his will-desires. XIII. That the wife is conjoined to her man by the sphere of her life flowing forth from the love of him. XIV. That the wife is conjoined to the husband, by the appropriation of the powers of his virtue; but that this is effected according to their mutual spiritual love. XV. That hereby the wife receives in herself the image of her husband, and thence perceives, sees, and is sensible of his affections. XVI. That there are duties proper to the man, and duties proper to the wife; and that the wife cannot enter into the

duties proper to the man, nor the man into the duties proper to the wife, so as to perform them aright. XVII. That these duties also, according to mutual aid, conjoin two into one, and together constitute one house. XVIII. That conjugal partners, according to the conjunctions above mentioned, become one man (homo) more and more. XIX. That they, who are principled in love truly conjugal, are sensible of their being an united man and as it were one flesh. XX. That love truly conjugal, considered in itself, is an union of souls, a conjunction of minds, and an endeavour towards conjunction in bosom, and thence in body. XXI. That the states of this love are innocence, peace, tranquillity, inmost friendship, full confidence, and mutual desire of mind and heart to do every good to each other; and the states derived from these are blessedness, satisfaction, delight, and pleasure; and from the eternal enjoyment of these is derived heavenly felicity. XXII. That these things can in no wise be given, except in the marriage of one man with one wife. We proceed now to the explication of these articles.

157. I. THAT FROM CREATION THERE IS IMPLANTED IN EACH SEX A FACULTY AND INCLINATION, WHEREBY THEY ARE ABLE AND WILLING TO BE JOINED TOGETHER AS IT WERE INTO ONE. That the woman was taken out from the man, was shewn just now above from the book of creation; hence it follows, that there is in each sex a faculty and inclination to join themselves together

into one ; for that which is taken out from any thing, derives and retains its constituent principle from the principle, proper to the thing whence it was taken ; and as this derived principle is homogeneous with that from which it was derived, it aspires after a re-union, and when it is re-united, it is as in itself when it is in that from whence it came, and *vice versa*. That there is a faculty of conjunction of the one sex with the other, or that they are capable of being united, is universally allowed ; and also that there is an inclination to join themselves the one with the other ; for experience supplies sufficient confirmation in both cases.

158. II. THAT CONJUGIAL LOVE CONJOINS TWO SOULS, AND THENCE TWO MINDS INTO ONE. Every man consists of a soul, a mind, and a body ; the soul is his inmost principle, the mind is his middle principle, and the body is his ultimate principle ; inasmuch as the soul is man's inmost principle, it is, by virtue of its origin, celestial ; and inasmuch as the mind is his middle principle, it is, by virtue of its origin, spiritual ; and inasmuch as the body is his ultimate principle, it is, by virtue of its origin, natural ; the things which, by virtue of origin, are celestial and spiritual, are not in space, but are in the appearances of space ; this also is known in the world, wherefore it is said, that neither extension nor place can be predicated of things spiritual : since therefore spaces are appearances, distances also and presences are appearances. That appearances of distances and presences in the spiritual

world are according to proximities, relationships, and affinities of love, hath been frequently pointed out and confirmed in small treatises respecting that world. These observations are made, in order that it may be known, that the souls and minds of men are not in space like their bodies, because the former, as was said above, by virtue of their origin, are celestial and spiritual; and whereas they are not in space, they may be joined together as into one, although their bodies at the same time are not so joined. This is the case especially with conjugal pairs, who love each other intimately: but inasmuch as the woman is from the man; and this conjunction is a species of re-union, it may be seen from reason, that it is not a conjunction into one, but an adjunction, close and near according to the love, and approaching to contact with those who are principled in love truly conjugal; this adjunction may be called spiritual cohabitation, which takes place with conjugal partners, who love each other tenderly, howsoever remote their bodies may be from each other: many experimental proofs exist even in the natural world, in confirmation of these observations. Hence it is evident, that conjugal love conjoins two souls and minds into one.

159. III. THAT THE WILL OF THE WIFE CONJOINS ITSELF WITH THE UNDERSTANDING OF THE MAN, AND THENCE THE UNDERSTANDING OF THE MAN WITH THE WILL OF THE WIFE. The reason is, because the male is born that he may be made understanding, and the female that she may be

made will loving the understanding of the male; from which consideration it follows, that conjugal conjunction is that of the will of the wife with the understanding of the man, and the reciprocal conjunction of the understanding of the man with the will of the wife. Everyone sees, that the conjunction of the understanding and the will is most near and close, and that it is of such a nature, that the one faculty can enter into the other, and be delighted from and in the conjunction.

160. IV. THAT THE INCLINATION TO UNITE THE MAN TO HERSELF IS CONSTANT AND PERPETUAL WITH THE WIFE, BUT INCONSTANT AND ALTERNATE WITH THE MAN. The reason is, because love cannot do otherwise than love, and unite itself, in order that it may be loved in return, this and this only being its essence and life; and women are born loves, whereas men, with whom they unite themselves in order that they may be loved in return, are receptions. Moreover love is continually efficient, being like heat, flame, and fire, which perish in case their efficiency is checked: hence it is, that the inclination to unite the man to herself is constant and perpetual with the wife: but the ground and reason why a similar inclination doth not operate with the man towards the wife, is, because the man is not love, but only recipient of love; and whereas a state of reception is absent or present according to cares which interrupt, and according to changes of heat and no heat in the mind, as derived from various causes,

and also according to increase and decrease of the bodily powers, which do not return regularly and at stated periods, it follows, that the inclination to conjunction is inconstant and alternate with men.

161. V. THAT CONJUNCTION IS INSPIRED INTO THE MAN BY THE WIFE ACCORDING TO HER LOVE, AND IS RECEIVED BY THE MAN ACCORDING TO HIS WISDOM. That love and consequent conjunction is inspired into the man by the wife, is at this day concealed from the men, yea, it is universally denied by them; the reason is, because wives persuade, that the men alone love, and that they themselves receive, or that the men are loves, and themselves obediences; they rejoice also in heart when the men believe it to be so. There are several reasons, why they endeavour to persuade the men of this, which are all grounded in their prudence and circumspection, whereof something will be said in a future part of this work, particularly in the chapter concerning the causes of coolness, of separations, and of divorces between conjugal partners. The reason why men receive from their wives the inspiration or insinuation of love is, because nothing of conjugal love, nor even of the love of the sex, is with the men, but only with wives and females. That this is the case, hath been shewn me to the life in the spiritual world. I was once engaged in discourse there on this subject, and the men, in consequence of persuasion infused from their wives, insisted, that they loved, and not the wives, but

that the wives received love from them ; in order to settle the dispute respecting this arcanum, all the females together with the wives were removed from the men, and at the same time the sphere of the love of the sex was removed with them ; on the removal of this sphere, the men were reduced to a state altogether strange, and such as they had never before perceived, at which they much complained ; immediately whilst they were in this state, females were brought to them, and wives to the husbands, and both the wives and females addressed them in the tenderest and most engaging manner : but they were cold to their tenderness, and turned away, and said one to another, What is all this ? What is a female ? And when some said, that they were their wives, they replied, What is a wife ? we do not know you. But when the wives began to be grieved at this absolutely cold indifference of the men, and some of them to shed tears, the sphere of the love of the female sex, and the conjugal sphere, which was for a time taken away from the men, was restored again ; and on this occasion the men instantly returned into their former state, the lovers of marriage into their state, and the lovers of the sex into their's. Thus the men were convinced, that nothing of conjugal love, nor even of the love of the sex, hath its residence with them, but only with the wives and females. Nevertheless, the wives afterwards from their prudence induced the men to believe, that love hath its residence with

men, and that some small spark thereof may pass from them into the wives. This experimental evidence is here adduced, in order that it may be known, that wives are loves, and men recipients. That men are recipients according to the wisdom in which they are principled, especially according to this wisdom grounded in religion, that no other female ought to be loved but the wife only, is evident from this consideration, that whilst the wife only is loved, the love is concentrated; and because it is also ennobled, it remains in its strength, consists, and persists; and that in any other case it would be otherwise, just as when wheat from the granary is cast to dogs, whereby there is scarcity at home.

162. VI. THAT THIS CONJUNCTION IS EFFECTED FROM THE FIRST DAYS OF MARRIAGE SUCCESSIVELY; AND THAT WITH THOSE, WHO ARE PRINCIPLED IN LOVE TRULY CONJUGIAL, IT IS WROUGHT MORE AND MORE THOROUGHLY TO ETERNITY. The first heat of marriage doth not conjoin, for it partakes of the love of the sex, which is the love of the body and thence of the spirit; and what is in the spirit, as derived from the body, doth not long continue; but the love which is in the body, and is derived from the spirit, this continues. The love of the spirit, and of the body from the spirit, is insinuated into the souls and minds of conjugial partners, together with friendship and confidence; when these two (viz. friend-

ship and confidence) conjoin themselves with the first love of marriage, there is effected conjugal love, which opens the bosoms, and inspires the sweets of that love; and this more and more thoroughly, in proportion as those two principles adjoin themselves to the primitive love, and the primitive love enters into them, and *vice versa*.

163. VII. THAT THE CONJUNCTION OF THE WIFE WITH THE RATIONAL WISDOM OF THE HUSBAND IS EFFECTED FROM WITHIN, BUT WITH HIS MORAL WISDOM FROM WITHOUT. That wisdom with men is two-fold, rational and moral, and that their rational wisdom is of the understanding alone, and that their moral wisdom is of the understanding and life together, may be concluded and seen from mere intuition and examination. But in order that it may be known what is meant by the rational wisdom of men, and what by their moral wisdom, we shall enumerate some of the specific distinctions. The principles constituent of their rational wisdom, are marked by various names; in general they are called science, intelligence, and wisdom; but in particular they are called rationality, judgment, erudition, and sagacity; but whereas every one hath sciences peculiar to his office, therefore they are multifarious; for the clergy have their peculiar sciences, magistrates their's, public officers their's, judges their's, physicians and chymists their's, soldiers and sailors their's, artificers and labourers their's, husbandmen their's, &c.

&c. To rational wisdom also appertain all the sciences into which young men are initiated in the schools, and by which they are afterwards initiated into intelligence, which are called likewise by various names, as philosophy, physics, geometry, mechanics, chemistry, astronomy, jurisprudence, politics, ethics, history, and several others, by which, as by doors, an entrance is made into things rational, which are the ground of rational wisdom.

164. But the principles constituent of moral wisdom with men are, all moral virtues, which have respect to, and enter the life, and also all spiritual virtues, which flow from love towards God and our neighbour, add center in that love. The virtues which appertain to the moral wisdom of men, are also of various names, and are called temperance, sobriety, probity, benevolence, friendship, modesty, sincerity, courteousness, civility, also carefulness, industry, quickness of wit, alacrity, munificence, liberality, generosity, activity, intrepidity, prudence, and many others. Spiritual virtues with men are love of religion, charity, truth, conscience, innocence, and many more. The latter virtues and the former in general may be referred to love and zeal for religion, for the public good, for a man's country, for his fellow-citizens, for his parents, for his conjugal partner, and for his children. In all these, justice and judgment have dominion, justice having relation to moral wisdom, and judgment to rational wisdom.

165. The ground and reason why the conjunction of the wife with the man's rational wisdom is from within, is, because this wisdom is proper to the man's understanding, and climbs up into the light, in which women are not principled; and this is the reason why women do not speak from that wisdom, but, when the conversation of the men turns on subjects proper thereto, they are silent, and content to listen. That nevertheless such subjects have place with the wives from within, is evident from their listening thereto, and from their inwardly recollecting what had been said, and favouring those things which they had heard from their husbands. But the ground and reason why conjunction of the wife with the moral wisdom of the man is from without, is, because the virtues of that wisdom for the most part are akin to like virtues as appertaining to women, and partake of the man's intellectual will, with which the will of the wife unites itself, and constitutes a marriage; and whereas the wife knows those virtues as appertaining to the man, more than the man knows them as appertaining to himself, it is said that the conjunction of the wife with those virtues is from without.

166. VIII. THAT FOR THE SAKE OF THIS CONJUNCTION AS AN END, THERE IS GIVEN TO THE WIFE A PERCEPTION OF THE AFFECTIONS OF THE HUSBAND, AND ALSO THE UTMOST PRUDENCE IN MODERATING THEM. The ground and reason why wives know the affections of their husbands, and

and prudently moderate them, is amongst the arcana of conjugal love which lie concealed with wives; they know those affections by three senses, the sight, the hearing, and the touch, and moderate them whilst the husbands are not at all aware of it. Now whereas the reasons of this are amongst the arcana of wives, it doth not become me to discover them circumstantially; but inasmuch as it becomes the wives themselves to make the discovery, therefore four MEMORABLE RELATIONS are annexed hereafter, in which those reasons are discovered by the wives; two of the RELATIONS are taken from the three wives who dwelt in the hall, over which was seen falling as it were a golden shower; and two from the seven wives sitting in the garden of roses; by reading these RELATIONS this arcanum will be made manifest.

167. IX. THAT WIVES CONCEAL THIS PERCEPTION WITH THEMSELVES, AND HIDE IT FROM THEIR HUSBANDS, FOR REASONS OF NECESSITY, IN ORDER THAT CONJUGIAL LOVE, FRIENDSHIP, AND CONFIDENCE, AND THEREBY BLESSEDNESS OF COHABITATION, AND HAPPINESS OF LIFE, MAY BE SECURED. The concealing and hiding of the perception of the affections of the husband by the wives, are said to be of necessity, because if they should reveal them, they would cause a complete alienation of their husbands both in mind and body; the reason is, because there resides deep in the minds of many men a conjugal coldness, ori-

ginating in several causes which will be enumerated in the chapter concerning the causes of coldnesses, of separations, and of divorces between conjugal partners; this coldness, in case the wives should discover the affections and inclinations of their husbands, would burst forth from its hiding places, and would communicate its cold first to the interiors of the mind, afterwards to the breast, and thence to the ultimates of love which are appropriated to generation; and these being affected with cold, conjugal love would be banished to such a degree, that there would not remain any hope of friendship, of confidence, of blessedness of cohabitation, and thence of happiness of life, when nevertheless wives are continually feeding on this hope. To make this open declaration, that they know the affections and inclinations of love as appertaining to their husband, carries along with it a declaration and publication of their own love; and it is a known thing, that so far as wives open their mouth on this subject, so far the men grow cold, and desire separation. From these considerations the truth of this article is manifest, that the reasons for which wives conceal their perceptions with themselves, and hide it from their husbands, are reasons of necessity.

168. X. THAT THIS PERCEPTION IS THE WISDOM OF THE WIFE, AND THAT IT IS NOT COMMUNICABLE TO THE MAN, NEITHER IS THE RATIONAL WISDOM OF THE MAN COMMUNICABLE TO THE

WIFE. This follows from the distinction subsisting between the male principle and the female; the male principle consists in perceiving from the understanding, and the female in perceiving from the love; and the understanding perceives also those things which are above the body, and which are out of the world, for the rational and spiritual sight reaches to such objects; whereas the love reaches no further than to what it feels; when it reaches further, it is in consequence of conjunction with the understanding of the man established from creation; for understanding hath relation to light, and love hath relation to heat, and those things, which have relation to light, are seen, and those things, which have relation to heat, are felt. From these considerations it is manifest, that by reason of the universal distinction subsisting between the male principle and the female, the wisdom of the wife is not communicable to the man, neither is the wisdom of the man communicable to the wife: nor, further, is the moral wisdom of the man communicable to women, so far as it partakes of his rational wisdom.

169. XI. THAT THE WIFE FROM A PRINCIPLE OF LOVE IS CONTINUALLY THINKING ABOUT THE MAN'S INCLINATION TO HER, WITH THE PURPOSE OF JOINING HIM TO HERSELF; IT IS OTHERWISE WITH THE MAN. This coheres with what was above explained, viz. that the inclination to unite the man to herself is constant and perpetual with the

wife, but inconstant and alternate with the man, see n. 160; hence it follows, that the thought of the wife is continually employed about the inclination of the husband to her, with the purpose of joining him to herself. The thought of the wife concerning her husband is discontinued indeed by domestic concerns, but still it remains in the affection of her love, and this affection doth not separate itself from the thoughts with women, as with men; but these things I relate from hear-say; see the two MEMORABLE RELATIONS from the seven wives sitting in the rose garden, which are annexed to some of the subsequent chapters.

170. XII. THAT THE WIFE CONJOINS HERSELF TO THE MAN BY APPLICATIONS TO HIS WILL-DESIRES. This is what is generally known and allowed, therefore it is needless to explain it.

171. XIII. THAT THE WIFE IS CONJOINED TO HER MAN BY THE SPHERE OF HER LIFE FLOWING FORTH FROM THE LOVE OF HIM. There flows forth, yea, overflows, from every man (*homo*) a spiritual sphere, derived from the affections of his love, which encompasses him, and infuses itself into the natural sphere derived from the body, so that the two spheres are conjoined; that a natural sphere is continually flowing forth, not only from man, but also from beasts, yea, from trees, fruits, flowers, and also from metals, is a thing generally known; the case is the same in the spiritual world; but the spheres flowing forth from subjects in that world

are spiritual, and those which emanate from spirits and angels are altogether spiritual, because there appertain thereto affections of love, and thence perceptions and interior thoughts; all of sympathy and antipathy hath hence its rise, and likewise all conjunction and disjunction, and according thereto presence and absence in the spiritual world, for what is homogenous or concordant causes conjunction and presence, and what is heterogenous and discordant causes disjunction and absence, wherefore those spheres cause distances in that world. What those spiritual spheres operate in the natural world, is also known to some. The inclinations of conjugal partners one towards the other are from no other origin than this; such partners are united by unanimous and concordant spheres, and disunited by adverse and discordant spheres; for concordant spheres are delightful and grateful, whereas discordant spheres are undelightful and ungrateful. I have been informed by the angels, who are in a clear perception of those spheres, that there is not any part within in man, nor any without, which doth not renew itself, and that this renewal is effected by solutions and reparations, and that hence is the sphere which continually issues forth. I have been further informed, that this sphere encompasses the man on the back and on the breast, but more densely on the breast; and that the sphere issuing from the breast conjoins itself with the respiration; and that this is the reason why two

conjugal partners, who are of different minds, and discordant affections, lie in bed back to back, and on the other hand, they who agree in minds and affections, are mutually turned towards each other. I have been yet further informed by the angels, that spheres, inasmuch as they flow forth from every part of man (*homo*), and are continued at large round about him, not only conjoin and disjoin two conjugal partners from without, but also from within; and that hence come all the differences and varieties of conjugal love. Lastly, I have been informed, that the sphere of love, flowing forth from a wife who is tenderly loved, is perceived in heaven as sweetly fragrant, by far more pleasant than it is perceived in the world by a new married man during the first days after marriage. From these considerations is manifested the truth of the assertion, that a wife is conjoined to the man by the sphere of her life flowing forth from the love of him.

172. XIV. THAT THE WIFE IS CONJOINED TO THE HUSBAND BY THE APPROPRIATION OF THE POWERS OF HIS VIRTUE, BUT THAT THIS IS EFFECTED ACCORDING TO THEIR MUTUAL SPIRITUAL LOVE. That this is the case, I have also gathered from the mouth of angels; they have declared that the prolific principles imparted from the husbands are received universally by the wives, and add themselves to the life of the wives; and that thus the wives lead a life unanimous, and succes-

sively more unanimous with their husbands; and that hence is effectively wrought an union of souls and conjunction of minds. They declared the reason to be this, because in the prolific principle of the husband is his soul, and also his mind as to its interiors which are conjoined to the soul; they added, that this was provided from creation, in order that the wisdom of the man, which constitutes his soul, may be appropriated to the wife, and that thus they may become, according to the Lord's word, one flesh; and further, that this was provided, lest the man-man (*homo vir*), after conception, from some phantasy should leave the wife. But they added further, that applications and appropriations of the life of the husband with the wife are effected according to conjugal love, because love, which is spiritual union, conjoins; and that this also is provided for several reasons.

173. XV. THAT THUS THE WIFE RECEIVES IN HERSELF THE IMAGE OF HER HUSBAND, AND THENCE PERCEIVES, SEES, AND IS SENSIBLE OF HIS AFFECTIONS. From the reasons above adduced it follows as an established fact, that wives receive in themselves those things which appertain to the wisdom of their husbands, thus which are proper to the souls and minds of their husbands, and thereby from virgins make themselves wives. The reasons, from which this follows, are, 1. That the woman was created out of the man. 2. That hence there is in her an inclination to unite, and as it were

re-unite herself with the man. 3. That by virtue of this union, and for the sake of it with her partner, the woman is born the love of the man, and becomes more and more the love of him by marriage, because in this case the love is continually employing its thoughts to conjoin the man to itself. 4. That the woman is conjoined to her only one (*unico suo*) by applications to the desires of his life. 5. That they are conjoined by the spheres which encompass them, and which unite themselves universally and particularly according to the quality of conjugal love with the wives; and at the same time according to the quality of the wisdom recipient thereof with the husbands. 6. That they are also conjoined by appropriations of the powers of the husbands by the wives. 7. From which reasons it is evident, that there is continually somewhat of the husband transcribing into the wife, and inscribed on her as her's. From all these considerations it follows, that the image of the husband is formed in the wife, by virtue of which image the wife perceives, sees, and is sensible of the things which are in her husband, in herself, and thence as it were herself in him; she perceives from communication, she sees from aspect, and she is made sensible from the touch; that she is made sensible of the reception of her love by the husband from the touch in the palms of the hands, on the cheeks, the shoulders, the hands, and breasts, was made manifest to me by the three wives in the hall,

and the seven wives in the rose-garden, spoken of in the MEMORABLE RELATIONS which follow.

174. XVI. THAT THERE ARE DUTIES PROPER TO THE MAN, AND DUTIES PROPER TO THE WIFE; AND THAT THE WIFE CANNOT ENTER INTO THE DUTIES PROPER TO THE MAN, NEITHER CAN THE MAN ENTER INTO THE DUTIES PROPER TO THE WIFE, SO AS TO PERFORM THEM ARIGHT. That there are duties proper to the man, and proper to the wife, needs not to be illustrated by an enumeration of them, for they are many and various; and every one has it in his power to arrange them numerically according to their genera and species, if he only applies himself purposely to such arrangement. The duties, by which wives principally conjoin themselves with their husbands, are those which relate to the education of the children of each sex, and of the girls even to the age in which they are marriageable.

175. The ground and reason why the wife cannot enter into the duties proper to the man, nor on the other hand the man into the duties proper to the wife, is, because they differ like wisdom and the love thereof, or like thought and the affection thereof, or like understanding and the will thereof; in the duties proper to the men, the primary agent is understanding, thought, and wisdom, whereas in the duties proper to wives, the primary agent is will, affection, and love; and the wife from the latter principles performs her duties, and the man from the former performs his; wherefore their du-

ties from the nature of them are diverse, but still conjunctive in a successive series. It is believed by many, that women can perform the duties of men, if so be they are initiated therein, like boys, at an early age; they may indeed be initiated into the exercise of such duties, but not into the judgment, on which the rectitude of duties interiorly depends; wherefore those women, who have been initiated into the duties of men, are bound in matters of judgment to consult men, and in such case, if they are left to their own disposal, they select from the counsels of men what favours their own particular love. It is also supposed by some, that women are equally capable with men of elevating the intellectual sight, and into the same sphere of light and of viewing things in the same altitude; and they have been led into this opinion by the writings of certain learned authoresses; but these writings, when examined in the spiritual world in the presence of the authoresses, were found to be the productions, not of judgment and wisdom, but of ingenuity and wit; and what proceeds from these two latter principles, by reason of the elegance and neatness of the style in which it is written, has the appearance of sublimity and erudition, yet only in the eyes of those, who call all ingenuity by the name of wisdom. The reason why the men, in like manner, cannot enter into the duties proper to women, and perform them aright, is, because they cannot enter into the affections of women, which

are altogether distinct from the affections of men. Inasmuch as the affections and perceptions of the male and female sex are thus distinct by creation and consequently by nature, therefore amongst the statutes given to the sons of Israel this also was ordained, "*A woman shall not put on the garment of a man, neither shall a man put on the garment of a woman; because this is an abomination,*" Deut. xxii. 5. The reason was, because all in the spiritual world are clothed according to their affections, and the two affections, of the man and of the woman, cannot be united except (as subsisting) between two, and in no case (as subsisting) in one.

176. XVII. THAT THESE DUTIES ALSO, ACCORDING TO MUTUAL AID, CONJOIN TWO INTO ONE, AND TOGETHER CONSTITUTE ONE HOUSE. That the duties of the husband in some way conjoin themselves with the duties of the wife, and that the duties of the wife adjoin (*nn*) themselves to the duties of the husband, and that these conjunctions and adjunctions are a mutual aid, and

(*nn*) The duties of the husband are here said to *conjoin* themselves with the duties of the wife, and the duties of the wife to *adjoin* themselves to the duties of the husband, and the former are called *adjunctions*, and the latter *conjunctions*. The ground and reason of this distinction is, because the former are of a more *internal* nature than the latter, which are comparatively *external*; and that which is *internal* is said to *conjoin* itself with that which is *external*, as that which is *external* is said to *adjoin* itself to that which is *internal*.

according thereto, are things known in the world; but the primary duties, which confederate, consociate, and gather into one the souls and lives of two conjugial partners, have respect to the common care of educating their children; in relation to which care, the duties of the husband and the duties of the wife are distinct, and yet join themselves together; they are distinct, inasmuch as the care of giving suck and of nursing the infants of each sex, and also the care of the instruction of the girls till they become marriageable, belongs properly to the duty of the wife; whereas the care of the instruction of the boys, from childhood to youth, and from youth till they become capable of governing themselves, belongs properly to the duty of the husband; nevertheless the duties both of husband and wife join themselves together by counsels, and by supports, and by several other mutual aids. That these duties, both conjoined and distinct, or both common and peculiar, gather the minds of conjugial partners into one, and that this is effected by the love called *storge*, is a known thing: it is also a known thing, that the above duties, regarded in their distinction and conjunction, constitutes one house.

177. XVIII. THAT CONJUGIAL PARTNERS, ACCORDING TO THE CONJUNCTIONS ABOVE MENTIONED, BECOME ONE MAN (*homo*) MORE AND MORE. This coincides with what is contained in the 6th article, where it was observed, that con-

junction is effected from the first days of marriage successively, and that with those, who are principled in love truly conjugal, it is wrought more and more thoroughly to eternity, see above. They become one man according to the increments of conjugal love: and whereas this love in the heavens is genuine by virtue of the celestial and spiritual life of the angels, therefore two conjugal partners are there called two, when they are named husband and wife, but one when they are named angels.

178. XIX. THAT THEY, WHO ARE PRINCIPLED IN LOVE TRULY CONJUGIAL, ARE SENSIBLE OF THEIR BEING AN UNITED MAN, AND AS IT WERE ONE FLESH. That this is the case, must be confirmed not from the testimony of any inhabitant of earth, but from the testimony of the inhabitants of heaven, inasmuch as love truly conjugal hath no place this day with men on earth; and moreover, men on earth are encompassed with a gross body, which deadens and absorbs the sensation that two conjugal partners are an united man, and as it were one flesh; and besides they in the world, who love their conjugal partners only exteriorly, and not interiorly, are not willing to hear of such a thing; they think also on the subject lasciviously under the influence of the flesh. It is otherwise with the angels of heaven, inasmuch as they are principled in spiritual and celestial conjugal love, and are not encompassed with so gross a body as men on earth. From those amongst them, who have lived for ages with their

conjugal partners in heaven, I have heard it testified, that they are sensible of their being so united, the husband with the wife, and the wife with the husband, and each in the other mutually and interchangeably, as also in the flesh, although they are separate. The reason why this phænomenon is so rare on earth, they have declared to be this, because the union of the souls and minds of conjugal partners on earth is made sensible in their flesh, inasmuch as the soul not only constitutes the inmost principles of the head, but also of the body; in like manner the mind, which is in the middle between the soul and the body, and which although it appears to be in the head, is yet also actually in the whole body; and they have declared, that this is the ground and reason why the acts, which the soul and mind intend, flow forth instantly from the body; and that hence also it is that they themselves, after the rejection of the body in the former world, are perfect men (*homines*). Now whereas the soul and the mind adjoin themselves closely to the flesh of the body, in order that they may operate and produce their effects, it follows that the union of the soul and mind with a conjugal partner is made sensible also in the body as one flesh. As the angels made these declarations, I heard it asserted by the spirits who were present, that such subjects are proper to angelic wisdom, being above ordinary apprehension; but these spirits were rational-natural, and not rational-spiritual.

179. XX. THAT LOVE TRULY CONJUGIAL, CONSIDERED IN ITSELF, IS AN UNION OF SOULS, A CONJUNCTION OF MINDS, AND AN ENDEAVOUR TOWARDS CONJUNCTION IN BOSOMS AND THENCE IN BODY. That it is an union of souls, and conjunction of minds, may be seen above, n. 158. The reason why it is an endeavour towards conjunction in bosoms, is, because the bosom (or breast) is as it were a place of public assembly, and a royal-council-chamber, whilst the body is as a populous city around it. The ground and reason why the bosom is as it were a place of public assembly, is, because all things, which by derivation from the soul and mind have their determination in the body, first flow into the bosom; and the ground and reason why it is as it were a royal council-chamber, is, because in the bosom is dominion over all things of the body, for in the bosom are contained the heart and lungs, and the heart hath rule by the blood, and the lungs by respiration, in every part; that the body is as a populous city around it, is evident. When therefore the souls and minds of conjugal partners are united, and love truly conjugal unites them, it follows that this lovely union flows into their bosoms, and through their bosoms into their bodies, and causes an endeavour towards conjunction; and so much the more, because conjugal love determines the endeavour to its ultimates, in order to complete its satisfactions; and inasmuch as the bosom is in the middle way between the body and the mind, it is evident what is the ground and

reason why conjugal love hath fixed therein the seat of its delicate sensation.

180. XXI. THAT THE STATES OF THIS LOVE ARE INNOCENCE, PEACE, TRANQUILLITY, INMOST FRIENDSHIP, FULL CONFIDENCE, AND MUTUAL DESIRE OF MIND AND HEART TO DO EVERY GOOD TO EACH OTHER; AND THE STATES DERIVED FROM THESE ARE BLESSEDNESS, SATISFACTION, DELIGHT, AND PLEASURE; AND FROM THE ETERNAL ENJOYMENT OF THESE IS DERIVED HEAVENLY FELICITY. The reason why all these things are in conjugal love, and thence are derived from it, is, because its origin is from the marriage of good and truth, and this marriage is from the Lord; and because love is of such a nature, that it wills to communicate to another, whom it loves from the heart, yea, to confer upon him joys, and in so doing to take itself its own joys; this therefore is the case in an infinitely higher degree with the divine love, which is in the Lord, in regard to man, whom he created a receptacle both of love and wisdom proceeding from himself; and inasmuch as he created man (*homo*) for the reception of those principles, the man (*virum*) for the reception of wisdom, and the woman for the reception of the love of the wisdom of the man, therefore from inmost principles he infused into men (*homines*) conjugal love, into which love he might insinuate all things blessed, satisfactory, delightful, and pleasant, which proceed solely from his

divine love through his divine wisdom together with life, and flow into their recipients, consequently which flow into those who are principled in love truly conjugal, for these alone are recipients. Mention is made of innocence, peace, tranquillity, inmost friendship, full confidence, and mutual desire of doing every good to each other, inasmuch as innocence and peace relate to the soul, tranquillity to the mind, inmost friendship to the breast, full confidence to the heart, and mutual desire of doing every good to each other to the body as derived from the former principles.

181. XXII. THAT THESE THINGS CAN IN NO WISE BE GIVEN EXCEPT IN THE MARRIAGE OF ONE MAN WITH ONE WIFE. This is a conclusion from all that hath been said above, and it is also a conclusion from all that remains to be said; wherefore there is no need of a particular comment for its confirmation.

182. To the above shall be added TWO MEMORABLE RELATIONS. FIRST. After some weeks I heard a voice from heaven, saying, Lo! there is again an assembly in Parnassium, come hither, and we will shew thee the way. I came, and as I drew near, I saw a certain person on Heliconeum with a trumpet, with which he announced and proclaimed the assembly. And I saw the inhabitants of Athenæum and its suburbs ascending as before, and in the midst of them three novitiates from the world;

they were of a christian community, one a priest, the other a politician, and the third a philosopher; these they entertained on the way with discourse on various subjects, especially concerning the wise ancients, whom they named by name; they asked whether they should see them, and were answered in the affirmative, and might also, if they were so disposed, pay their respects to them, inasmuch as they were courteous and affable; the novitiates then enquired after Demosthenes, Diogenes, and Epicurus; they said, Demosthenes is not here, but with Plato; Diogenes with his scholars sojourns under Heliconeum, by reason of his little attention to worldly things, and his being engaged in heavenly contemplations; Epicurus dwells in a border to the west, and hath no intercourse with us, because we distinguish between good affections and evil affections, and say that good affections are one with wisdom, and that evil affections are contrary to wisdom. When they had ascended the hill Parnassium, some who were stationed there brought water in chrystalline cups from a fountain in the mount, and said, this is water from a fountain, which, according to ancient fable, was broke open by the hoof of the horse Pegasus, and was afterwards consecrated to nine virgins; but by the winged horse Pegasus they meant the understanding of truth by which cometh wisdom; by the hoofs of his feet they understood experiences whereby cometh natural intelligence; and by the nine virgins they understood knowledges and sciences

of every kind; these things are called fables at this day, but they were correspondences, agreeable to the primæval method of speaking.* Then they who attended the three strangers said, Be not surprised, the guards here stationed are instructed thus to speak, and we by drinking water from the fountain understand to be instructed concerning truths, and by truths concerning goods, and thereby to grow wise. After this they entered the paladium, and along with them the three novitiates, the priest, the politician, and the philosopher; and immediately the laurelled sophi, who sat at the tables, asked, WHAT NEWS FROM THE EARTH? And they replied, This is new, that a certain person declares that he discourseth with angels, and hath his sight open into the spiritual world, equally as into the natural world; and he bringeth thence much new intelligence, and amongst other particulars asserts, that man liveth a man after death, as he lived before in the world; that he sees, hears, speaks, as before in the world; that he is clothed and decked with ornaments, as before in the world; that he hungers and thirsts, eat and drinks, as before in the world; that he enjoys conjugal delight, as before in the world; that he sleeps and wakes as before in the world; that in the spiritual world there are earths and lakes, mountains and hills, plains and vallies, fountains and rivers, paradises and groves; also that there are palaces and houses, cities and villages, as in the natural world; and further, that there are writings and books, employ-

ments and trades ; also precious stones, gold and silver ; in a word, that there are all and singular things which are on earth, and that those things in the heavens are infinitely more perfect ; with this difference only, that all things which are in the spiritual world are from a spiritual origin, and are thence spiritual, because they are from the sun of that world which is pure love ; whereas all things which are in the natural world are from a natural origin, and thence are natural and material, because they are from the sun of that world, which is pure fire ; in short, that man after death is perfectly a man, yea, more perfectly a man than before in the world ; for before in the world he was in a material body, but in the spiritual world he is in a spiritual body. Hereupon the ancient sages asked, What do the people on earth think of such information ? The three strangers replied, We know that it is true, because we are here, and have viewed and examined every thing, wherefore we will tell you what was said and reasoned about it on earth. Then the PRIEST said, They who are of our order, when they first heard such relations, called them visions, then fictions, afterwards they insisted that the man saw spectres, and lastly they hesitated and said, Believe them who will ; we have hitherto taught that man will not be in a body after death until the day of the last judgment. Then the sages asked, Are there no persons of intelligence amongst the people of your order, who

can prove and evince this truth, that man liveth a man after death? The priest said, There are who prove it, but not who evince it to the conviction of others; they who prove it, say, that it is contrary to sound reason to believe, that man doth not live a man till the day of the last judgment, and that in the mean while he is a soul without a body; what is the soul, or where is it in the interim? Is it a vapour, or something of wind floating in the atmosphere, or hid in the bowels of the earth? Have the souls of Adam and Eve, and of all their posterity, now for six thousand years, or sixty ages, been flying in the universe, or kept shut up in the bowels of the earth, expecting the last judgment? What can be more anxious and miserable than such an expectation? May not their lot in such a case be compared with that of prisoners bound hand and foot, and lying in a dungeon? If such be the lot of man after death, would it not be better to be born an ass than a man? Is it not also contrary to reason to believe, that the soul can be re-clothed with its body? Is not the body eaten up by worms, mice, and fish? And how then could the cadaverous and putrid materials be collected, and united again to souls? When such questions as these are urged, they of our order do not offer any answers grounded in reason, but adhere to their creed, saying, We keep reason under the obedience of faith: with respect to collecting all the parts of the human body from the grave at the last day,

they say, this is a work of omnipotence, and when they name omnipotence and faith, reason is banished, and I am able to assert, that in such case sound reason is as nothing, and with some is regarded as a spectre; yea, they can say to sound reason, Thou art unsound. On hearing these things the Grecian sages said, Surely such paradoxes vanish and disperse of themselves, as being full of contradiction, and yet in the world at this day they cannot be dispersed by sound reason; what more paradoxical can be believed than what is told respecting the last judgment, that the universe will then be destroyed, and that the stars of heaven shall then fall down upon the earth, which is less than the stars; and that the bodies of men at that time, whether they be mouldering carcases, or mummies eaten by men, or reduced to mere dust, will meet and be united again with their souls? We, during our abode in the world, believed the immortality of the souls of men, grounding our belief in inductions which reason ministered, and we also assigned regions for the blessed, which we called the elysian fields; and we believed that the soul was a human effigy or appearance, but of a fine and delicate nature because spiritual. After this the assembly turned to the other stranger, who in the world had been a POLITICIAN; he confessed that he did not believe in a life after death; and that respecting the new information which he had heard about it, he thought it all fable

and fiction. In my meditations on the subject I used to say to myself, How can souls be bodies? doth not the all of man lie dead in the grave? is not the eye there, how then can he see? is not the ear there, how then can he hear? whence must he have a mouth wherewith to speak? Supposing any thing of man to live after death, must it not needs resemble a spectre? and how can a spectre eat and drink, or how can it enjoy conjugal delights? whence can it have clothes, houses, meats, &c.? Besides, spectres, which are mere aërial effigies, appear as if they really existed, and yet they do not really exist. These and such like sentiments I used to entertain in the world concerning the life of men after death; but now, since I have seen all things and touched them with my hands, I am convinced by my very senses that I am a man as in the world, so that I know no other than that I live now as I lived formerly, with this only difference, that my reason now is sounder; at times I have been ashamed of my former thoughts. The PHILOSOPHER gave much the same account of himself that the politician had done, only differing in this respect, that he considered the new relations which he had heard concerning a life after death, as having reference to opinions and hypothesis which he had collected from the ancients and moderns. When the three strangers had done speaking, the sophi were all in amazement, and they who were of the Socratic school, said, that by the

news they had heard from earth it was plain to perceive, that the interiors of human minds had been successively closed, and that in the world at this time a belief in what is false shines as truth, and an infatuated ingenuity as wisdom, and that the light of wisdom, since their times, hath descended from the interiors of the brain into the mouth beneath the nose, where it appears to the eyes as the shining of the lip, whilst the speech of the mouth thence proceeding appears as wisdom. Hereupon one of the young scholars said, How stupid are the minds of the inhabitants of the earth at this day ! I wish the disciples of Heraclitus and Democritus were there, who laugh at every thing, and who weep at every thing, and we should hear much laughter and much lamentation. When the assembly broke up, they gave to the three novitiates the insignia of their authority, which were copper plates, on which were engraven some hieroglyphic characters, with which they took their leave and departed.

183. THE SECOND MEMORABLE RELATION. There appeared to me in the eastern quarter a grove of palm-trees and laurels set in winding rows, which I approached and entered, and walking in the winding paths I saw at the end a garden, which formed the center of the grove ; there was a little bridge dividing between the grove and the garden, and at the bridge two gates, one on the side next the grove, and the other on the side next the gar-

den; as I drew near, the gates were opened by the keeper, and I asked him what was the name of the garden? He said, *ADRAMANDONI*, which is the delight of conjugal love. I entered, and lo! there were olives, and between olive and olive there ran pendulous vines, and underneath them and amongst them were shrubs in flower; in the midst of the garden was a grassy circus, on which were seated husbands and wives, and youths and virgins, pairs and pairs; and in the midst of the circus was an elevated piece of ground, where was a little fountain, which, from the strength of its spring, jetted up its water to a considerable height. On approaching the circus I saw two angels clad in purple and scarlet, discoursing with those who were seated on the grass, and the subject of their discourse was concerning the origin of conjugal love, and concerning its delights; and this being the subject of their discourse, the attention was eager, and the reception full, and hence there was an exaltation in the speech of the angels as from the fire of love. I collected the following summary of what was said. They began with the difficulty of investigating and the difficulty of perceiving the origin of conjugal love, because its origin is divinely celestial, it being divine love, divine wisdom, and divine use, which three principles proceed as one from the Lord, and thence flow as one into the souls of men (*homines*), and through their souls into their minds, and there into

the interior affections and thoughts, and through these into the desires next to the body, and from these through the breast into the genital region, where all principles derived from their first origin exist together, and in union with successive principles constitute conjugal love. After this the angels said, Let us communicate in discourse together by questions and answers, inasmuch as the perception of a thing, imbibed by hearing only, flows in indeed, but doth not remain, unless the hearer also thinks of it from himself, and asks questions concerning it. Then some of that conjugal assembly said to the angels, We have heard that the origin of conjugal love is divinely celestial, because it is by virtue of influx from the Lord into the souls of men; and inasmuch as it is from the Lord, that it is love, wisdom, and use, which are three essentials, which together constitute one divine essence, and that nothing but what is of the divine essence can proceed from him, and flow into the inmost principle of man (*homo*) which is called his soul; and that these three essentials are changed into analogous and corresponding principles in their descent into the body: we ask therefore now, in the first place, What is meant by the third proceeding divine essential which is called use? The angels replied, Love and wisdom without use are only abstract ideas of thought, which also after some continuance in the mind pass away like the wind; but in use they are collected toge-

ther, and therein become one principle, which is called real; love cannot rest unless it is at work, for love is the essential active principle of life; neither can wisdom exist and subsist unless when it is at work from love, and with love, and to work is use; wherefore we define use to be the doing good from a principle of love by wisdom, use being essential good. Inasmuch as these three essentials, love, wisdom, and use, flow into the souls of men, it may appear from what ground it is said, that all good is from God, for every thing done from a principle of love by wisdom is called good, and use is also somewhat done. What is love without wisdom but a somewhat infatuated? and what is love with wisdom without use but a puff of the mind? Whereas love and wisdom with use not only constitute man (*homo*), but also are man; yea what possibly ye will be surprized at, they propagate man, for in the seed of man (*vir*) is his soul in a perfect human form, covered with substances from the purest principles of nature, whereof a body is formed in the womb of the mother; this use is the supreme and ultimate use of the divine love by the divine wisdom. Finally the angels said, We will hence come to this conclusion, that all fructification, all propagation, and all proliferation, is originally derived from the influx of love, of wisdom, and of use from the Lord, from immediate influx into the souls of men, from a mediate influx into the souls of animals, and from an in-

flux still mediate into the inmost principles of vegetables; and all these effects are wrought in ultimate from first principles. That fructifications, propagations, and proliferations, are continuations of creations, is evident; for creation cannot be from any other source, than from the divine love by divine wisdom in divine use; wherefore all things in the universe are procreated and formed from use, in use, and for use. Afterwards they who were seated on the grassy couches, asked the angels, Whence are the delights of conjugal love, which are innumerable and ineffable? The angels replied, They are from the uses of love and wisdom, as may be plain from this consideration, that so far as any one loves to grow wise for the sake of genuine use, so far he is in the vein and potency of conjugal love, and so far as he is in these two, so far he is in the delights thereof; use effects this, because love and wisdom are delighted with each other, and as it were sport together like little children; and as they grow up, they enter into genial conjunction, which effect is wrought by a kind of betrothing, nuptial solemnity, marriage, and propagation, and this with continual variety to eternity. These operations have place between love and wisdom inwardly in use, so that whereas those delights in their first principles (or beginnings) are imperceptible, they become more and more perceptible as they descend thence by degrees and enter the body; they enter by degrees from the soul into the

interiors of man's mind and from these into its exteriors, and from these into the bosom, and from the bosom into the genital region: and those celestial nuptial sports in the soul are not the least perceived by man, but they thence insinuate themselves into the interiors of the mind under a species of peace and innocence, and into the exteriors of the mind under a species of blessedness, of satisfaction and delight, and in the bosom under a species of delights of inmost friendship, and in the genital region, by virtue of continual influx even from the soul with the essential sense of conjugal love, as the delight of delights; these nuptial sports of love and wisdom in use in the soul, in proceeding towards the bosom, become permanent, and present themselves sensible therein under an infinite variety of delights, and by reason of the wonderful communication of the bosom with the genital region, the delights therein become the delights of conjugal love, which are exalted above all the delights in heaven and in the world, inasmuch as the use of conjugal love is the most excellent of all uses, the procreation of the human race being thence derived, and from the human race the angelic heaven. To this the angels added, that they, who are not principled in the love of wisdom for the sake of use from the Lord, do not know any thing concerning the variety of the innumerable delights appertaining to love truly conjugal; for with those, who do not love to grow

wise by virtue of genuine truths, but love to be insane in consequence of false principles, and by this insanity perform evil uses from some particular love, the way to the soul is closed; hence it is that the celestial nuptial sports of love and wisdom in the soul, being more and more intercepted, cease, and together with them conjugal love ceaseth with its vein, its potency, and delights. On hearing these words the audience said, We now perceive that conjugal love is according to the love of growing wise for the sake of uses from the Lord. The angels replied, that it was so. And instantly upon the heads of some of the audience there appeared wreaths of flowers; and they asked, Why is this? The angels said, Because they have understood more profoundly; and immediately they departed from the garden, and these latter in the midst of them.

*Concerning the CHANGE of the STATE of LIFE,
which takes Place with MEN and with WOMEN
by MARRIAGE.*

184. **W**HAT is meant by states of life, and by their changes, is very well known to the learned and the wise, but unknown to the unlearned and the simple; wherefore it may be expedient to pre-

mise somewhat on the subject. The state of the life of man (*homo*) is the quality thereof; and whereas there are in every man two faculties which constitute life, and which are called understanding and will, the state of the life of man is the quality thereof as to understanding and will; hence it is evident, that by changes of the state of life are meant changes of quality as to the things appertaining to the understanding, and as to the things appertaining to the will. That every man is continually changing as to those two principles, but with a distinction of variations before marriage and after it, is the point proposed to be proved in this section, which shall be done in the following order of propositions: I. *That the state of the life of man (homo) from infancy even to the end of life, and afterwards to eternity, is continually changing.* II. *That in like manner the internal form, which is that of his spirit, is continually changing.* III. *That these changes differ in the case of men and in the case of women, inasmuch as men from creation are forms of science, of intelligence, and of wisdom, and women are forms of the love of those principles as existing with men.* IV. *That with men there is an elevation of the mind into superior light, and that with women there is an elevation of the mind into superior heat; and that the woman is made sensible of the delights of her heat in the man's light.* V. *That both with men and women, the states of life before marriage differ from the states of life after*

marriage. VI. That with conjugial partners the states of life after marriage are changed and succeed each other according to the conjunctions of their minds by conjugial love. VII. That marriages also induce other forms in the souls and minds of conjugial pairs. VIII. That the woman is actually formed into man's wife according to the description given in the book of creation. IX. That this formation is effected on the part of the wife by secret means, and that this is meant by the woman's being created whilst the man slept. X. That this formation on the part of the wife is effected by the conjunction of her will with the internal will of the man. XI. That the end herein is, that the will of each may become one, and that thus both may become one man (homo). XII. That this formation on the part of the wife is effected by an appropriation of the affections of the husband. XIII. That this formation on the part of the wife is effected by a reception of the propagation of the soul of the husband with the delight arising from this consideration, that she is willing to be the love of her husband's wisdom. XIV. That thus a virgin is formed into a wife, and a youth into a husband. XV. That in the marriage of one man with one wife, between whom there exists love truly conjugial, the wife becomes more and more a wife, and the husband more and more a husband. XVI. That thus also their forms are successively perfected and ennobled from an interior principle. XVII. That children born of parents who are prin-

cipld in love truly conjugal, derive from their parents the conjugal principle of good and truth, by virtue whereof they have an inclination and faculty, if sons, to perceive the things appertaining to wisdom, and if daughters, to love those things which wisdom teaches. XVIII. That the reason of this is, because the soul of the offspring is from the father, and its clothing from the mother. We proceed to the explication of each article.

185. I. THAT THE STATE OF THE LIFE OF MAN (*homo*), FROM INFANCY EVEN TO THE END OF LIFE, AND AFTERWARDS TO ETERNITY, IS CONTINUALLY CHANGING. The common states of the life of man are called infancy, childhood, youth, manhood, and old age; that every man, whose life is continued in the world, successively passes from one state into another, thus from the first to the last, is a known thing; the transitions into those ages do not appear, unless by intervening spaces of time; that nevertheless they are progressive from one moment to another, thus continual, is obvious to reason; for the case is similar with man as with a tree, which grows and increases every instant of time, even the most minute, from the seed cast into the earth. These momentaneous progressions are also changes of state, for the subsequent addeth somewhat to the antecedent, which perfects the state. The changes which take place in man's internal principles, are more perfectly continuous than those which take place in his external princi-

ples; the reason is, because man's internal principles, by which are meant the things appertaining to his mind or spirit, are elevated in a superior degree above his external principles, and in those principles which are in a superior degree, a thousand effects have place in the same instant in which one effect is wrought in external principles. The changes, which take place in internal principles, are changes of the state of the will as to affections, and changes of the state of the understanding as to thoughts; the successive changes of state of the latter and former principles are specifically meant in the proposition. The ground and reason why the changes of these two lives or faculties are perpetual with man from infancy even to the end of his life, and afterwards to eternity, is, because there is no end to science, and still less to intelligence, and still least of all to wisdom; for there is infinity and eternity in the extent of these principles, by virtue of the infinite and eternal One, from whom they are. Hence comes the philosophical tenet of the ancients, that every thing is divisible *in infinitum*, to which may be added, that in like manner it is multiplicable. The angels assert, that by wisdom from the Lord they are perfected to eternity, which means also to infinity, because eternity is the infinity of time.

186. II. THAT IN LIKE MANNER THE INTERNAL FORM OF MAN (*homo*), WHICH IS THAT OF HIS SPIRIT, IS CONTINUALLY CHANGING. The

reason why this form is continually changing as the state of man's life is changed, is, because there is not any thing exists but in a form, and state induces that form; wherefore it is the same thing whether it be said that the state of the life of man is changed, or that the form thereof is changed. All the affections and thoughts of man are in forms, and thence from forms, for forms are their subjects; affections and thoughts, in case they were not in subjects, which are formed, might exist also in skulls void of brain, which would be the same thing as to suppose sight without the eye, hearing without the ear, and taste without the tongue: that there are subjects of these senses, and that these subjects are forms, is a known thing. The ground and reason why the state of life and thence the form with man is continually changing, is, because it is a truth which the wise have taught and still teach, that there doth not exist a sameness, or absolute identity of two things, still less of several things; as there are not two human faces the same, and still less several; the case is similar in things successive, in that no subsequent state of life is the same as the past (or prior) state; whence it follows, that there is a perpetual change of the state of life with man, consequently also a perpetual change of form, especially of his internals. But inasmuch as these considerations do not teach any thing respecting marriages, but only prepare the way for knowledges concerning them, and

since also they are mere philosophical inquiries of the understanding, which are of difficult apprehension with some persons, we shall therefore pass them by without further discussion.

187. III. THAT THESE CHANGES DIFFER IN THE CASE OF MEN AND IN THE CASE OF WOMEN, INASMUCH AS MEN FROM CREATION ARE FORMS OF SCIENCE, OF INTELLIGENCE, AND OF WISDOM, AND WOMEN ARE FORMS OF THE LOVE OF THOSE PRINCIPLES AS EXISTING WITH MEN. That men were created forms of understanding, and that women were created forms of the love of the understanding of men, may be seen explained above, n. 90. That the changes of state, which succeed both with man and woman from infantile to mature age, are for the perfecting of forms, the intellectual form with men, and the voluntary (or will) form with women, follows as a consequence; hence it is clear, that the changes with men and the changes with women differ from each other; nevertheless with both, the external form which is of the body is perfected, according to the perfecting of the internal form which is of the mind: for the mind acts upon the body, and not *vice versa*; this is the reason why infants in heaven become men of stature and comeliness according to the increments of intelligence appertaining to them, otherwise than infants on earth, inasmuch as these latter are encompassed with a material body like the animals; nevertheless they agree in this, that

they first grow in inclination to such things as allure their bodily senses, and afterwards by little and little to such things as affect the internal thinking sense, and by degrees to such things as tincture the will with affection; and when they arrive at an age which is in the mid-way between mature and immature, the conjugal inclination accedes, which is that of a virgin to a youth, and of a youth to a virgin; and whereas virgins in the heavens, like virgins on earth, from an innate prudence conceal their inclinations to marriage, therefore the youths in the heavens know no other than that they affect virgins with love, and this also appears to them in consequence of their masculine eagerness; but this eagerness is also derived to them from an influx of love from the fair sex, concerning which influx we shall professedly speak elsewhere. From these considerations the truth of the proposition is evident, that changes of state differ in the case of men and in the case of women, inasmuch as men from creation are forms of science, of intelligence, and of wisdom, and women are forms of the love of those principles as existing with men.

188. IV. THAT WITH MEN THERE IS AN ELEVATION OF THE MIND INTO SUPERIOR LIGHT, AND THAT WITH WOMEN THERE IS AN ELEVATION OF THE MIND INTO SUPERIOR HEAT; AND THAT THE WOMAN IS MADE SENSIBLE OF THE DELIGHTS OF HER HEAT IN THE MAN'S LIGHT. By the

light into which men are elevated, is meant intelligence and wisdom, because spiritual light, which proceeds from the sun of the spiritual world, which sun in its essence is love, acts in equality or unity with those two principles; and by the heat into which women are elevated, is meant conjugal love, because spiritual heat, which proceeds from the sun of that world, in its essence is love, and with women it is love conjoining itself with intelligence and wisdom appertaining to men, which love in its complex is called conjugal love, and by determination becomes that love. It is called elevation into superior light and heat, because it is elevation into the light and heat which the angels of the superior heavens enjoy; it is also an actual elevation, as from a thick mist into pure air, and from an inferior region of the air into a superior, and from thence into æther; wherefore elevation into superior light with men is elevation into superior intelligence, and from intelligence into wisdom; into which latter also there is given elevation higher and higher; but elevation into superior heat with women is an elevation into chaster and purer conjugal love, and continually to the conjugal principle, which from creation lies concealed in their inmost principles. These elevations, considered in themselves, are openings of the mind; for the human mind is distinguished into regions, like as the world is distinguished into regions as to the atmospheres, the lowest of which is watery, the

next above is aërial, and the next above ætherial, above which there is also a highest; into similar regions the mind of man is elevated as it is opened, with men by wisdom, and with women by love truly conjugal.

189. It is said, that the woman is made sensible of the delights of her heat in the man's light; but this is to be understood thus, that the woman is made sensible of the delights of her love in the man's wisdom, inasmuch as wisdom is the receptacle, and wheresoever love finds such receptacle corresponding to itself, it is in the enjoyment of its delights; but it is not meant, that heat with its light is delighted out of forms, but within forms; and spiritual heat is delighted with spiritual light in their forms to a greater degree, inasmuch as those forms by virtue of wisdom and love are vital, and thereby susceptible. This may in some sort be illustrated by the sports so called of heat with light in the vegetable kingdom; out of the vegetable there is only a simple conjunction of heat and light, but within the vegetable there is a kind of sport of the two principles one with the other, inasmuch as they are in forms or receptacles, for they pass through astonishing meandering ducts, and in the inmost principles therein aspire after use in bringing forth fruit, and also expire (breathe forth) their satisfactions far and wide into the atmosphere which they replenish with fragrance. The delight of spiritual heat with spiritual light is in a still

more living manner perceivable in human forms, in which forms the spiritual heat is conjugal love, and the spiritual light is wisdom.

190. V. THAT BOTH WITH MEN AND WOMEN, THE STATES OF LIFE BEFORE MARRIAGE DIFFER FROM THE STATES OF LIFE AFTER MARRIAGE. Before marriage, with each sex, two states have place, one previous to the inclination for marriage, another when the inclination for marriage begins to discover itself; the changes both of the latter and former state, and the consequent formations of minds, proceed in successive order according to their continual increments; but the time would fail to describe these changes, for they are various and diverse in their several subjects; the inclinations to marriage, previous to marriage, are only imaginary in the mind, and become more and more sensible in the body; but the states thereof after marriage are states of conjunction and also of procreation, which, it is evident, differ from the foregoing states, as effects differ from intentions.

191. VI. THAT WITH CONJUGIAL PARTNERS THE STATES OF LIFE AFTER MARRIAGE ARE CHANGED AND SUCCEED EACH OTHER ACCORDING TO THE CONJUNCTIONS OF THEIR MINDS BY CONJUGIAL LOVE. The reason why changes of state and the successions thereof after marriage, both with the man and the wife, are according to conjugal love with each, and thus are either conjunctive or disjunctive of their minds, is, because

conjugal love is not only various but also diverse with conjugal pairs; various, with those who love each other interiorly, for with such it has its intermissions, notwithstanding its being inwardly in its heat regular and permanent; but it is diverse with those who love each other only exteriorly, for with such its intermissions do not proceed from similar causes, but from alternate cold and heat; the true ground of distinction of these differences is, that with these latter the body is the principal agent, and the ardour thereof spreads itself around, and forcibly draws into communion with it the inferior principles of the mind, whereas with the former, who love each other interiorly, the mind is the principal agent, and gently draws the body into communion with it. It appears as if love ascended out of the body into the soul, because as soon as the body catches the allurements, it enters through the eyes, as through doors, into the mind, and thus through the sight, as through an outer court, into the thoughts, and instantly into the love; nevertheless it descends out of the mind, and acts upon the inferior principles according to their orderly arrangement; wherefore the lascivious mind acts lasciviously, and the chaste mind chastely, and this latter arranges the body, whereas the former is arranged from the body.

192. VII. THAT MARRIAGE ADDUCES OTHER FORMS IN THE SOULS AND MINDS OF CONJUGIAL PAIRS. That marriage hath this effect, cannot be

observed in the natural world, because in this world souls and minds are encompassed with a material body, through which the mind is rarely seen translucent; the men (*homines*) also of modern times, more than the ancients, are taught from their infancy to assume feigned countenances, whereby they hide in deep concealment the affections of the mind; and this is the reason why the forms of minds are not known and distinguished according to their different quality, as existing before marriage and after it: nevertheless that the forms of souls and minds differ after marriage from what they were before marriage, is very manifest from the appearance of those forms in the spiritual world; for they are then spirits and angels, who are nothing else but minds and souls in a human form, stripped of their outward coverings, which had been composed of watery and earthly elements, and of aërial vapours thence arising, on the casting off which, the forms of minds are seen visibly, such as they had been inwardly in their bodies, and then it is clearly perceived, that there is a difference in regard to those forms with those who live in marriage, and with those who do not live in marriage. In general, conjugal partners have an interior comeliness of countenance, the man deriving from the wife the ruddy bloom of her love, and the wife from the man the fair splendour of his wisdom; for two conjugal partners in the spiritual world are united as to their souls; and

moreover there appears in each a human fulness. This is the case in heaven, because there are no marriages (*conjugia*) in any other place; beneath heaven there are only nuptial connections (*con-nubia*), which are tied and loosed.

193. VIII. THAT THE WOMAN IS ACTUALLY FORMED INTO A WIFE, ACCORDING TO THE DESCRIPTION GIVEN IN THE BOOK OF CREATION. In this book it is said, that the woman was created out of the man's rib, and that the man said, when she was brought to him, This is bone of my bones, and flesh of my flesh, and she shall be called Eve (*Ischah*) because she was taken out of man (*Isch*), Gen. chap. ii. 21, 22, 23; by rib of the breast, in the Word, nothing else is signified in the spiritual sense but natural truth; this is signified by the ribs which the bear carried between his teeth, Dan. vii. 5; for by bears are signified those, who read the Word in a natural sense, and see truths therein without understanding; by the breast of man is signified that essential and proper principle, which is distinguished from the breast of woman; that this is wisdom, may be seen, n. 197; for truth sustains wisdom, as the rib sustains the breast; these things are signified, because the breast is that part of man in which all his principles are as in their center. From these considerations it is evident, that the woman was created out of the man by transcription of his proper wisdom, which is the same thing as to be created out of natural truth,

and that the love thereof was translated from the man into the woman, to the end that conjugal love might have place; and that this was done in order that the love of the wife and not self-love might be in the man; for the wife, in consequence of her innate disposition, cannot do otherwise than convert self-love, as existing with the man, into his love to herself; and I have been informed, that this is effected by virtue of the wife's love itself, neither the man nor the wife being conscious of it; hence it is, that no man can possibly love his wife with true conjugal love, who from a principle of self-love is vain and conceited of his own intelligence. When this arcanum, relating to the creation of the woman from the man, is understood, it may then be seen, that the woman is as it were created or formed from the man in marriage, and that this is effected of the wife, or rather by the wife from the Lord, who infuseth inclinations into women to produce such effect; for the wife receiveth in herself the image of the man, whereby she appropriates to herself his affections, as may be seen above, n. 183; and whereby she conjoins the internal will of the man with her own, of which we shall treat presently; and whereby also she claims to herself the propagated forms (*propagines*) of his soul, of which also we shall speak elsewhere. From these considerations it is evident, that according to the description in the book of Genesis interiorly understood, a woman is formed into a

wife by such principles as she taketh out of the husband and his breast, and inscribeth in herself.

194. IX. THAT THIS FORMATION IS EFFECTED ON THE PART OF THE WIFE BY SECRET MEANS, AND THAT THIS IS MEANT BY THE WOMAN BEING CREATED WHILST THE MAN SLEPT. It is written in the book of Genesis, that Jehovah God caused a deep sleep to fall upon Adam, so that he slept, and that then he took one of his ribs, and builded it into a woman, chap. ii. 21, 22; that by the man's sleep and sleeping is signified his entire ignorance that that the wife is formed and as it were created from him, appears from what was shewn in the preceding chapter, and also in this, concerning the innate prudence and circumspection of wives, not to divulge any thing concerning their love, neither concerning the assumption of the affections of the man's life, and thereby the transcription of his wisdom into themselves; that this is effected on the part of the wife without the husband's knowledge, and whilst he as it were sleepeth, thus by secret means, is evident from what was explained above, n. 166, 167, 168; where also it is clearly shewn, that the prudence, with which women are influenced herein, was implanted in them from creation, and in consequence thereof from their birth, for reasons of necessity, to the intent that conjugal love, friendship, and confidence, and thereby blessedness of cohabitation, and felicity of life, may be secured; wherefore for the right accomplishing

of this end, it is enjoined the man to *leave father and mother, and cleave unto his wife*, Gen. ii. 14, Matt. xix. 4, 5 ; by father and mother, whom the man is to leave, in a spiritual sense is meant his propriety of will and propriety of understanding, and the propriety of man's (*homo*) will is to love himself, and the propriety of his understanding is to love his own wisdom ; and by cleaving to his wife is signified to give up himself to the love of his wife ; that those two proprieties are deadly evils to man, in case they remain with him, and that the love of those two proprieties is changed into conjugal love, so far as man cleaves to his wife, that is, receives her love, may be seen above, n. 193, and elsewhere. That by sleeping is signified to be in ignorance and unconcern ; that by father and mother are signified the two proprieties of man (*homo*), one of the will and the other of the understanding ; and that by cleaving to is signified to give up one's self to the love of any one, might be abundantly confirmed from passages in other parts of the Word ; but this would be foreign to our present subject.

195. X. THAT THIS FORMATION ON THE PART OF THE WIFE IS EFFECTED BY THE CONJUNCTION OF HER OWN WILL WITH THE INTERNAL WILL OF THE MAN. That to the man appertains rational wisdom and moral wisdom, and that the wife conjoins herself with those things which have relation to his moral wisdom, may be seen above, n. 163,

164, 165 ; the things which relate to rational wisdom constitute the understanding of man, and the things which relate to moral wisdom constitute his will ; the wife conjoins herself with those things which constitute the will of the man. It is the same thing whether it be said that the wife conjoins herself, or that she conjoins her will to the man's will, because the wife is born under the influence of the will-principle (*voluntaria*), and consequently in all her actions acts from the will. The reason why it is said *with the internal will of the man*, is, because the will of the man hath its seat in his understanding, and in the intellectual principle of the man is the inmost principle of the woman, according to what was observed above concerning the formation of the woman from the man, n. 32, and in other places. The man hath also an external will, but this frequently takes its tincture from simulation and dissimulation ; this will falls under the wife's notice, but she doth not conjoin herself with it except pretendedly, or in the way of sport.

196. XI. THAT THE END HEREIN IS, THAT THE WILL OF BOTH MAY BECOME ONE, AND THAT THUS BOTH MAY BECOME ONE MAN (*homo*) ; for whosoever conjoins to himself the will of another, conjoins also to himself his understanding ; for the understanding considered in itself is nothing but the ministering and serving principle of the will ; that this is the case appears evidently from the

affection of love, in that it moves the understanding to think as it directs; all affection of love is the will's propriety, for what a man loves, that he also wills; from these considerations it follows, that whosoever conjoins to himself the will of a man, conjoins to himself the whole man; hence it is, that it is implanted as a principle in the wife's love to unite the will of her husband to her own will, for hereby the wife becomes the husband's, and the husband the wife's; thus both become one man (*homo*).

197. XII. THAT THIS FORMATION IS EFFECTED BY APPROPRIATION OF THE AFFECTIONS OF THE HUSBAND. This article makes one with the two preceding articles, because affections are of the will; for affections, which are nothing else but derivations of the love, form the will, and compose it; but these affections with men are in the understanding, whereas with women they are in the will.

198. XIII. THAT THIS FORMATION IS EFFECTED BY A RECEPTION OF THE PROPAGATIONS OF THE SOUL OF THE HUSBAND, WITH DELIGHT ARISING FROM THIS CONSIDERATION, THAT SHE IS WILLING TO BE THE LOVE OF HER HUSBAND'S WISDOM. This coincides with what was explained above, n. 172, 173, wherefore any further explanation is needless. Conjugal delights with wives arise solely from this source, that they desire to be one with their husbands, as good is one with truth

in spiritual marriage; that conjugal love descends from this spiritual marriage, hath been proved above in the chapter which treats particularly on that subject; hence may be seen, as in an effigy, that the wife conjoins the man to herself, as good conjoineth truth to itself; and that the man reciprocally conjoineth himself to the wife, according to the reception of her love in himself, as truth reciprocally conjoineth itself to good, according to the reception of good in itself; and that thus the love of the wife forms itself by the wisdom of the husband, as good forms itself by truth; for truth is the form of good. From these considerations it is also evident, that conjugal delights with the wife originate principally in this, that she desires to be one with the husband, consequently that she wills to be the love of her husband's wisdom; for in such case she is made sensible of the delights of her own heat in the man's light, according to what was explained in article IV. n. 188.

199. XIV. THAT THUS A VIRGIN IS FORMED INTO A WIFE, AND A YOUTH INTO A HUSBAND. This flows as a consequence from what hath been said above in this chapter, and in the foregoing chapter concerning the conjunction of conjugal partners into one flesh. The reason why a virgin becomes or is made a wife, is, because in a wife there are principles taken out of the husband, and thereby adventitious, which were not heretofore in her as a virgin; the reason too why a youth be-

comes or is made a husband, is, because in a husband there are principles taken out of the wife, which exalt the receptibility of love and wisdom in him, and which were not heretofore in him as a youth; but this is the case with those who are principled in love truly conjugal; that these are they who feel themselves an united man (*homo*), and as it were one flesh, may be seen in the preceding chapter, n. 178; from these considerations it is evident, that with females the virgin [life or principle] is changed into that of a wife, and with men the youthful [life or principle] is changed into that of a husband. That this is the case, was experimentally confirmed to me in the spiritual world, as follows: Certain men asserted, that conjunction with a female before marriage is like unto conjunction with a wife after marriage; on hearing this assertion, the wives were very indignant, and said, There is no likeness at all in the two cases, the difference between them is like the difference between what is fancied and what is real. Hereupon the men rejoined, Are ye not females as before? To this the wives replied with a louder voice, We are not females, but wives; ye are in fancied and not in real love, wherefore ye talk fancifully. Then the men said, If ye are not females (*fœminæ*), ye are however women (*mulieres*); and they replied, In the first states of marriage we were women (*mulieres*), but now we are wives.

200. XV. THAT IN THE MARRIAGE OF ONE

MAN WITH ONE WIFE, BETWEEN WHOM THERE SUBSISTS LOVE TRULY CONJUGIAL, THE WIFE BECOMES MORE AND MORE A WIFE, AND THE HUSBAND MORE AND MORE A HUSBAND. That love truly conjugial more and more conjoins two into one man (*homo*), may be seen above, n. 178, 179; and whereas a wife becomes a wife by virtue of and according to conjunction with the husband, and in like manner the husband with the wife; and whereas love truly conjugial endures to eternity, it follows, that the wife becomes more and more a wife, and the husband more and more a husband: the true reason is, because in the marriage of love truly conjugial, each conjugial partner becomes a more and more interior man, for that love opens the interiors of their minds, and as these are opened, man becomes more and more a man (*homo*), and to become more a man (*homo*) in the case of the wife is to become more a wife, and in the case of the husband to become more a husband. I have heard from the angels, that the wife becomes more and more a wife as the husband becomes more and more a husband, but not *vice versa*; because it rarely if ever happens, that a chaste wife is wanting in love to the husband, but the husband is wanting in a return of love to the wife; and that this return of love is wanting because there is no elevation of wisdom, which alone receives the love of the wife: concerning which wisdom see above, n. 130, 163, 164, 165. But

these things they said in regard to marriages on earth.

201. XVI. THAT THUS ALSO THEIR FORMS ARE SUCCESSIVELY PERFECTED AND ENNOBLED FROM AN INTERIOR PRINCIPLE. The most perfect and most noble human form results from the conjunction of two forms by marriage so as to become one form, thus from two fleshs becoming one flesh, according to creation; that in such case the mind of the man is elevated into superior light, and the mind of the wife into superior heat, and that in such case they germinate, and bear flowers and fruits, like trees in the time of spring, may be seen above, n. 188, 189. That from the nobleness of this form are produced noble fruits, in the heavens spiritual, and on earth natural, will be seen in the article which next follows.

202. XVII. THAT CHILDREN BORN OF PARENTS, WHO ARE PRINCIPLED IN LOVE TRULY CONJUGIAL, DERIVE FROM THEIR PARENTS THE CONJUGIAL PRINCIPLE OF GOOD AND TRUTH, BY VIRTUE WHEREOF THEY HAVE AN INCLINATION AND FACULTY, IF SONS, TO PERCEIVE THE THINGS APPERTAINING TO WISDOM, AND IF DAUGHTERS, TO LOVE THOSE THINGS WHICH WISDOM TEACHES. That children derive from their parents inclinations to such things as had been objects of love and of life with the parents, is a truth most perfectly agreeable to the testimony of history in general, and of experience in particular;

but that they do not derive or inherit from their parents the affections themselves, and thence the lives of those affections, but only inclinations and also faculties thereto, hath been evinced to me by the wise in the spiritual world, concerning whom see the two MEMORABLE RELATIONS above adduced. That children to the latest posterity, by virtue of innate inclinations, if they are not broken, are led into affections, thoughts, speech and life, similar to those of their parents, is clearly manifest from the Jewish nation, in that at this day they are like unto their fathers in Egypt, in the wilderness, in the land of Canaan, and in the Lord's time; and that this likeness is not confined to their minds only, but extends to their countenances; for who doth not know a Jew by his look? The case is the same with the descendants of others; from which considerations it may infallibly be concluded, that children are born with inclinations to such things as their parents were inclined to. But it is of the divine providence that thought and act should not follow inclination, to the intent that perverse inclinations may be rectified; it is also of the divine providence that a faculty hath been implanted for this purpose, by virtue whereof parents and masters have the power of amending the morals of children, and children may afterwards amend their own morals when they come to years of discretion.

203. It is said that children derive from their

parents the conjugial principle of good and truth, because this is implanted from creation in the soul of every one, for it is that principle which flows into man from the Lord, and constitutes his human life. But this conjugial principle passes in derivative principles from the soul even to the ultimates of the body; in its passage through these ultimates and those derivative principles, it is changed by man himself in various ways, and sometimes into the opposite principle, which is called the conjugal (oo) or connubial principle of what is evil and false; when this is the case, the mind is closed from beneath, and sometimes twisted as a spire into the adverse principle; but with some that principle is not closed, but remains half open above, and with some open. The latter and the former conjugial principle is the source of those inclinations which children inherit from their parents, a son after one manner, and a daughter after another. The ground and reason why such inclinations are derived from the conjugial principle, is, because conjugial love is the foundation love of all loves, as was proved above, n. 65.

(oo) It is remarkable that the author here adopts the term *conjugal*, and not *conjugiale*, in speaking of the conjunction of what is evil and false; whereby it plainly appears, that he had a reason for using the term *conjugiale* in preference to *conjugal*, when speaking of the marriage of good and truth, according to what was remarked in the preliminary observations on the term *conjugial*.

204. The reason why children born of parents, who are principled in love truly conjugal, derive inclinations and faculties, if a son, to perceive the things appertaining to wisdom, and if a daughter, to love the things which wisdom teaches, is, because the conjugal principle of good and truth is implanted from creation in every soul, and also in the principles derived from the soul; for that this conjugal principle filleth the universe from first principles to last, and from a man even to a worm, was shewn above; and that faculty to open the inferior principles of the mind even to conjunction with its superior principles, which are in the light and heat of heaven, is also implanted in every man from creation, was also shewn above; hence it is evident, that a superior suitableness and facility to conjoin good to truth, and truth to good, and thus to grow wise, is inherited by those who are born from such marriage; consequently they have a superior suitableness and facility also to imbibe the things appertaining to the church and heaven; for that conjugal love is conjoined with these things, hath been frequently shewn above. From these considerations reason may discover the end for which the Lord the Creator hath provided, and still provides, marriages of love truly conjugal.

205. I have been informed by the angels, that they, who lived in the most ancient times, live at this day in the heavens, houses and houses, families and families, nations and nations, in like man-

ner as they had lived on earth, and that scarce any one of a house is wanting; and that the reason is, because they were principled in love truly conjugal; and that hence their children inherited inclinations to the conjugal principle of good and truth, and that they were easily initiated into it more and more interiorly by education received from their parents, and afterwards as from themselves, when they became capable of judging for themselves, were introduced into it by the Lord.

206. XVIII. THAT THE REASON OF THIS IS, BECAUSE THE SOUL OF THE OFFSPRING IS FROM THE FATHER, AND ITS CLOTHING FROM THE MOTHER. That the soul is from the father, is doubted by no wise man; it is also manifestly conspicuous from minds, and likewise from faces which are types of minds, in descendants who proceed from fathers of families in a regular series; for the father returns as in effigy, if not in his sons, yet in his grandsons and great grandsons; and this by reason that the soul constitutes the inmost principle of man (*homo*), and this inmost principle may be covered and concealed by the offspring nearest in descent, but nevertheless it comes forth and manifests itself in the more remote issue. That the soul is from the father, and the clothing from the mother, may be illustrated by things analogous in the vegetable kingdom; in this kingdom the earth or ground is the common mother, which in itself, as in a womb, receives

and clothes seeds, yea, as it were conceives, bears, brings forth and educates them, as a mother her offspring from the father.

207. To the above I will add TWO MEMORABLE RELATIONS. FIRST. After some time I was looking towards the city Athenæum, of which mention was made in a former memorable relation, and I heard thence an unusual clamour; there was in it something of laughter, and in the laughter something of indignation, and in the indignation something of sadness; still however the clamour was not thereby dissonant, but consonant, because one tone was not together with the other, but one was within another: in the spiritual world a variety and commixture of affections is distinctly perceived in sound. I inquired from afar, what was the matter? They said, A messenger is arrived from the place, where new-comers from the christian world first appear, bringing information of what he hath heard there from three persons, that in the world whence they came they had believed with the generality, that the blessed and happy after death enjoy absolute rest from labours; and whereas administrations, offices, and employments, are labours, that they enjoy rest from these: and inasmuch as those three persons are now conducted hither by our emissary, and stand at the gate waiting for admission, a clamour was made, and it was deliberately

resolved that they should not be introduced into the palladium in Parnassium, as the former were, but into the great auditory, to communicate the news they brought from the christian world; accordingly some deputies were sent to introduce them in form. Being at that time myself in the spirit, and distances with spirits being according to the states of their affections, and having in myself at that time an affection to see and hear them, I seemed to myself to be present there, and saw them introduced, and heard what they said. The seniors or wiser part of the audience sat at the sides of the auditory, and the rest in the midst, and before these latter was an elevated piece of ground; hither the three strangers were conducted, with the messenger, and a train of inferior attendants, through the middle of the auditory; and when silence was made, they were addressed by a kind of president of the assembly, and asked, WHAT NEWS FROM EARTH? And they replied, There is a variety of news; but pray tell us what kind of news do you want, or in regard to what subject? The president answered, WHAT NEWS FROM EARTH CONCERNING OUR WORLD, AND CONCERNING HEAVEN? And they replied, When we came first into this world, we were informed, that here and in heaven there are administrations, offices, employments, trades, studies relating to all sciences and professions, together with wonderful mechanical arts; and yet we believed that after our re-

moval or translation from the natural world into the spiritual, we should enter upon an eternal rest from labours; and what are employments but labours? To this the president replied, By eternal rest from labours did ye understand eternal inactivity, in which ye should be continually sitting and lying down, with your bosoms and mouths open, attracting and sucking in delights and joys? We conceived something of this sort, said the three strangers, smiling courteously. Then answer was made to them, What connexion have joys and delights, and the happiness thence resulting, with a state of inactivity? By inactivity the mind is enfeebled and contracted, instead of being strengthened and expanded; or in other words, the man is reduced to a state of death, instead of being quickened to life. Suppose a person to sit still in the most complete inactivity, with his hands hanging down, his eyes fixed on the ground, and withdrawn from all other objects, and suppose him at the same time to be encompassed with an atmosphere of gladness, must it not needs happen that a lethargy would seize both his head and body, whilst the vital expansion of the countenance would be contracted, and at length with relaxed fibres he would nod and totter, till he fell to the earth? What keeps the whole bodily system in its due expansion and tension, but the tension of the mind? and whence comes the tension of the mind, but from administrations and employments, whilst

the discharge of them is attended with delight? Wherefore I will tell you news from heaven, that administrations, offices, judiciary proceedings both in greater and lesser cases, also mechanical arts and employments, are therein. The strangers on hearing of judiciary proceedings in heaven, said, To what purpose are such proceedings? are not all in heaven inspired and led of God, and in consequence thereof taught what is just and right? what need then of judges? The president replied, In this world we are instructed and learn what is good and true, also what is just and equitable, in like manner as the natural world, and these things we learn, not immediately from God, but mediately by others; and every angel, as every man, thinks what is true, and doeth what is good, as from himself, and this, according to the state of the angel, is mixed and not pure; and moreover, there are amongst the angels some of a simple, and some of a wise character, and it is the part of the wise to judge, whilst the simple, by reason of their simplicity and ignorance, are doubtful about what is just, or through mistake wander from it. But whereas ye are as yet strangers in this world, if it be agreeable to you to attend me into our city, ye shall see all that is contained therein. Then they quitted the auditory, and some of the elders also accompanied them; and first they were introduced into a large library, which was divided into classes arranged according to the sciences. The three

strangers, on seeing so many books, were astonished, and said, There are books also in this world! whence have ye parchment and paper? whence pens and ink? The elders replied, We perceive that ye believed in the former world, that this world is empty and void, because it is spiritual; and the reason why ye believed so is, because ye have conceived an idea of what is spiritual abstracted from what is material; and that which is abstracted from what is material appeared to you as nothingness, thus as empty and void, when nevertheless in this world there is a fulness of all things; here all things are SUBSTANTIAL, and not material, and material things derive their origin from things substantial; we who live here are spiritual men, because we are substantial and not material; hence it is that all things contained in the natural world are given in this world in their perfection, even books and writings, and many things besides which are not in the natural world. The three strangers, when they heard mention made of things SUBSTANTIAL, conceived that it must be so, as well because they saw written books, as because they heard it asserted that material things originate in substantial. For their further confirmation in these particulars, they were conducted to the houses of the scribes, who transcribed the writings written by the wise ones of the city, and they inspected the writings, and wondered to see them so neat and elegant. After this they were conducted

to the museums, schools, and colleges, and to the places where they had their literary sports, some of which they called sports of the Heliconides, some sports of the Parnassides, some sports of the Athenæides, and some sports of the virgins of the fountain; they said that the latter were so called, because virgins signify affections of the sciences, and every one hath intelligence according to his affection of the sciences; the sports so called were spiritual exercises and trials of skill. Afterwards they were led about the city to see the rulers, administrators, and their officers, by whom they were conducted to see several wonderful works executed in a spiritual manner by the artificers. When they had taken a view of all these things, the president again discoursed with them concerning the eternal rest from labours, into which the blessed and happy enter after death, and said, Eternal rest is not inactivity, inasmuch as inactivity occasions an universal langour, dullness, stupor, and drowsiness of the mind and thence of the body, and these things are death and not life, still less eternal life which the angels of heaven enjoy; wherefore eternal rest is a rest which dispels such mischiefs, and causes man to live; and this is nothing else but what elevates the mind, consequently it is some employment and work whereby the mind is stirred up, is vivified and delighted; and these effects are wrought according to the use, from which, in which, and to which the mind

operates ; hence it is that the universal heaven is regarded by the Lord as containing uses ; and every angel is an angel according to use ; the delight of use carries him along, as a prosperous gale doth a ship, and causeth him to be in eternal peace, and the rest of peace ; this is the meaning of eternal rest from labours That an angel is alive according to the application of his mind from a principle of use, is evident from this consideration, that every one hath conjugal love with its virtue, ability, and delights, according to his application to the genuine use in which he is. When the three strangers were confirmed that eternal rest is not inactivity, but the delight of some employment which is of use, there came some virgins with pieces of needle-work and net-work, wrought with their own hands, which they presented to them ; and the virgins, when the noviciate spirits were gone, sung an ode, wherein they expressed with angelic melody the affection of works of use with the pleasantnesses attending it.

208. THE SECOND MEMORABLE RELATION. Whilst I was in meditation concerning the arcana of conjugal love stored up with wives, there again appeared a GOLDEN SHOWER as described above ; and I recollected that it fell over a hall in the east where there lived three conjugal loves, that is, three conjugal pairs, who loved each other tenderly ; on seeing it, as if invited by the sweetness of meditation on that love, I hastened towards it, and

as I approached, the shower from golden became purple, afterwards scarlet, and when I came near, it was sparkling like dew; so I knocked at the door, and it was opened; and I said to the keeper of the door, Tell the husbands, that the person, who before came with an angel, is come again, and begs the favour of being admitted into their company; and presently the keeper of the door returned with a message of assent from the husbands, and I entered in. The three husbands with their wives were together in an open gallery, and as I paid my respects to them, they returned the compliment. Then I asked the wives, Whether the white dove in the window afterwards appeared? They said, Yes, and to-day also, and that it likewise expanded its wings, from which circumstance we concluded that thou wast near at hand, and wast solicitous to have one further arcanum discovered to thee concerning conjugal love. And I asked, Why do ye say *one* (arcanum), when yet I came hither to learn several? They replied, they are arcana, and some of them transcend your wisdom to such a degree, that the understanding of your thought cannot comprehend them; ye glory over us by reason of your wisdom, but we do not glory over you by reason of ours, and yet ours is eminently distinguished above yours, inasmuch as it enters your inclinations and affections, and sees, perceives, and is sensible of them; ye know nothing at all of the inclinations and affections of

your own love, and yet these are the principles from which, and according to which, your understanding thinks, consequently from which, and according to which, ye are wise; and yet wives are so well acquainted with those principles in their husbands, that they see them in their faces, and hear them from the tone of their voices in discourse, yea, they feel them on their breasts, their arms, and their cheeks: but we, by reason of the zeal of our love for your happiness, and at the same time for our own, pretend not to know them, and yet we govern them so prudently, that wheresoever the fancy, good pleasure, and will of our husbands leads, we follow by permitting and suffering, bending the direction thereof only when it is possible, but in no case forcing it. I asked, Whence have ye this wisdom? They replied, It is implanted in us by virtue of creation and consequent birth; our husbands liken it to instinct, but we say that it is of the divine providence, in order that the men may be rendered happy by their wives. We have heard from our husbands, that the Lord willeth that the male man (*homo masculus*) should act from a free principle according to reason, and that on this account the Lord himself governs from within his free principle, so far as respects the inclinations and affections, and governs it from without by means of his wife, and that thus he forms a man with his wife into an angel of heaven; and moreover love changes its

essence, and doth not become conjugal love, if it be compelled. But we will be more explicit on this subject; we are moved thereto, that is, to prudence in governing the inclinations and affections of our husbands, so that they may seem to themselves to act from a free principle according to their reason, from this motive, because we are delighted with the love of them, and we love nothing more than that they should be delighted with our delights, which, in case of being lightly esteemed by our husbands, become insipid also to us. Having spoken these words, one of the wives entered into a bed-chamber, and on her return said, My dove still vibrates its wings, which is a sign that we may communicate further arcana; and they said, We have observed various changes of the inclinations and affections of the men, as that they grow cold towards their wives, whilst they [the husbands] entertain vain thoughts against the Lord and the church; that they grow cold whilst they are conceited of their own intelligence; that they grow cold whilst they look at the wives of others from a principal of concupiscence; that they grow cold whilst their love is adverted to by their wives, not to mention other occasions; and that the degrees of their coldness are various; this we discover from a drawing back of the sense from their eyes, ears, and bodies, on the presence of our senses. From these few observations thou mayst see, that we know better than the men,

whether it be well or ill with them ; if they are cold towards their wives, it is ill with them, but if they are warm towards their wives, it is well with them ; wherefore the wives are continually devising means whereby the men may become warm and not cold towards them, and these means they devise with a sagacity inscrutable to the men. As they spake these words, the dove was heard to make a sort of moaning, and immediately the wives said, This is a token to us, that we have a wish to communicate greater arcana, but that it is not allowable ; probably you will discover to the men what you have heard. And I replied, I intend to do so ; what harm can come from it ? Hereupon the wives discoursed among themselves on the subject, and then said, Discover if you please, we are well aware of the power of persuasion which wives possess, for they will say to their husbands, The man is not in earnest : he tells idle tales ; he is but joking from appearances, and from strange fancies usual with men ; believe not him, but believe us ; we know that ye are loves, and that we are obediences ; wherefore discover if you please, but still the husbands will have no dependence on what comes from your lips, but on what comes from the lips of their wives which they kiss.

UNIVERSALS *concerning* MARRIAGES.

239. THERE are many things relating to marriages, which, if particularly treated of, would swell this little work into a large volume; for we might treat particularly of the similitude and dissimilitude subsisting amongst conjugal partners; of the elevation of natural conjugal love into spiritual conjugal love, and of their conjunction; of the increments of the one, and of the decrements of the other; of the varieties and of the diversities of each; of the intelligence of wives; of the universal conjugal sphere proceeding from heaven, and of its opposite from hell; and of their influx and reception; with many other particulars, which, if singularly enlarged upon, would render this work so bulky as to tire out the reader. For this reason, and to avoid useless prolixity, those particulars are contracted into universals concerning marriages. But these universals, like the foregoing subjects, must be considered distinctly as arranged under the following articles: I. *That the sense proper to conjugal love is the sense of touch.* II. *That with those who are principled in love truly conjugal, the faculty of growing wise increases, but that it decreases with those who are not principled in conjugal love.* III. *That with those who are principled in*

love truly conjugal, the satisfaction of cohabitation increases, but that it decreases with those who are not principled in conjugal love. IV. That with those who are principled in love truly conjugal, conjunction of minds increases, and therewith friendship, but that both friendship and conjunction of minds decreases with those who are not principled in conjugal love. V. That they who are principled in love truly conjugal, continually desire to be one man (homo); but that they, who are not principled in conjugal love, desire to be two. VI. That they who are principled in love truly conjugal, in marriage have respect to what is eternal; but that the case is reversed with those who are not principled in conjugal love. VII. That conjugal love resides with chaste wives, but that still their love depends on the husbands. VIII. That the intelligence of women is in itself modest, elegant, pacific, yielding, soft, tender; but that the intelligence of men is in itself grave, harsh, hard, daring, fond of licentiousness. IX. That wives love the bonds of marriage, if so be the men love them. X. That wives are in no excitation as men, but that they have a state of preparation for reception. XI. That men have abundant store (copia) according to the love of propagating the truths of their wisdom, and according to the love of doing uses. XII. That determination is in the good pleasure of the husband. XIII. That the conjugal sphere is what flows from the Lord through heaven into all and singular the things of the uni-

verse, even to its ultimates. XIV: That this sphere is received by the female sex, and through that sex is transferred into the male sex; and not vice versa. XV. That where love truly conjugal is, this sphere is received by the wife, and only through the wife by the husband. XVI. That where love not conjugal is, this sphere is received indeed by the wife, but not by the husband through her. XVII. That love truly conjugal may have place with one of the conjugal partners, and not at the same time with the other. XVIII. That there are various similitudes and dissimilitudes, as well internal as external, with conjugal partners. XIX. That various similitudes are capable of being conjoined, but not with dissimilitudes. XX. That the Lord provides similitude for those who desire love truly conjugal, and that if it is not given in the earths, he provides it in the heavens. XXI. That man, according to the defect and loss of conjugal love, accedes to the nature of a beast. We proceed to the explication of each article.

210. I. THAT THE SENSE PROPER TO CONJUGIAL LOVE IS THE SENSE OF TOUCH. Every love hath its own proper sense; the love of seeing, grounded in the love of understanding, hath the sense of seeing, and the gratifications proper to it are the various kinds of symetry and beauty; the love of hearing, grounded in the love of hearkening to and obeying, hath the sense of hearing, and the gratifications proper to it are the various

kinds of harmony; the love of knowing those things which float about in the air, grounded in the love of perceiving, is the sense of smelling, and the gratifications proper to it are the various kinds of fragrance; the love of self-nourishment, grounded in the love of imbibing goods and truths, is the sense of tasting, and the delights proper to it are the various kinds of delicate foods; the love of knowing objects, grounded in the love of circumspection and self-preservation, is the sense of touching, and the gratifications proper to it are the various kinds of titillation. The ground and reason why the love of conjunction with a partner, grounded in the love of uniting good and truth, hath the sense of touch proper to it, is, because this sense is common to all the senses, and hence borrows from them somewhat of support and nourishment; that this latter love brings all the above-mentioned senses into communion with it, and ascribes to itself their gratifications, is a known thing. That the sense of touch is ascribed to conjugal love, and is proper to it, is manifest from all the sports thereof, and from the exaltation of its subtleties to the highest degree of what is exquisite. But the further consideration of this subject is left to lovers.

211. II. THAT WITH THOSE WHO ARE PRINCIPLED IN LOVE TRULY CONJUGIAL, THE FACULTY OF GROWING WISE INCREASES; BUT THAT IT DECREASES WITH THOSE WHO ARE NOT PRINCIPLED

IN CONJUGIAL LOVE. The reason why the faculty of growing wise increases with those who are principled in love truly conjugial, is, because this love appertains to conjugial partners by virtue of wisdom, and according to wisdom, as hath been fully proved in the preceding treatise; also, because the sense of that love is the touch, and the touch is common to all the senses, and full of delights, in consequence whereof it opens the interiors of minds, as it opens the interiors of the senses, and therewith the organical principles of the whole body: hence it follows, that they who are principled in that love, love nothing better than to grow wise; for man grows wise in proportion as the interiors of his mind are opened; for by such opening, the thoughts of the understanding are elevated into superior light, and the affections of the will into superior heat, and superior light is wisdom, and superior heat is the love thereof; spiritual delights conjoined to natural delights, which are the portion of those who are principled in love truly conjugial, constitute loveliness, and hence the faculty of growing wise. From this ground it is that angels have conjugial love according to wisdom, and the increments of that love, and at the same time of its delights, are according to the increments of wisdom; and that spiritual offsprings, which are the product of their marriages, are such things as are of wisdom from the father, and of love from the mother, which they love from a spiritual *storge*;

which love adds itself to their conjugal love, and continually elevates it, and joins them together.

212. The contrary is the case with those, who are not principled in any conjugal love, by reason of not being principled in any love of wisdom; these enter into marriage with no other end but that of lasciviousness, and in this end there is also the love of growing insane; for every end considered in itself is a love, and lasciviousness in its spiritual origin is insanity; by insanity is meant a delirium occasioned in the mind by false principles, and an eminent degree of delirium is what is occasioned by falsified truths, until they are believed to be wisdom. That these persons are contrary to conjugal love, is confirmed or evinced by manifest proof in the spiritual world, where, on perceiving the first scent of conjugal love, they fly into caverns, and shut the doors; and if these are opened, they grow insane like madmen in the world.

213. III. THAT WITH THOSE WHO ARE PRINCIPLED IN LOVE TRULY CONJUGIAL, THE SATISFACTION OF COHABITATION INCREASES; BUT THAT IT DECREASES WITH THOSE WHO ARE NOT PRINCIPLED IN CONJUGIAL LOVE. The reason why the satisfaction of cohabitation increases with those who are principled in love truly conjugal, is, because they mutually love each other with every sense; the wife seeth nothing more lovely than the husband, and the husband seeth nothing more lovely than the wife; neither do they hear,

smell, or touch any thing more lovely ; hence the satisfaction they enjoy of cohabiting together in the same house, bed-chamber, and bed. That this is the case, ye husbands may confirm yourselves from the first delights of marriage, which are in their fulness, because at that time the wife alone of all the sex is loved. That the reverse is the case with those who are not principled in conjugial love, is a known thing.

214. IV. THAT WITH THOSE WHO ARE PRINCIPLED IN LOVE TRULY CONJUGIAL, CONJUNCTION OF MINDS INCREASES, AND THEREWITH FRIENDSHIP ; BUT THAT BOTH FRIENDSHIP AND CONJUNCTION OF MINDS DECREASE WITH THOSE WHO ARE NOT PRINCIPLED IN CONJUGIAL LOVE. That conjunction of minds increases with those who are principled in love truly conjugial, was proved in the chapter treating of the conjunction of souls and minds by marriage, which conjunction is meant by the Lord's words, that they are no longer two but one flesh, seen n. 156 to 191. But the reason why that conjunction increases as friendship conjoins itself to love, is, because friendship is as the face of that love, and also is as its raiment, for it not only adjoins itself to love as raiment, but also conjoins itself thereto as a face ; love preceding friendship is like the love of the sex, which love after the marriage vow takes its leave and departs, whereas love conjoined to friendship after the marriage vow remains, and is also strength-

ened; it likewise enters more interiorly into the breast, friendship introducing it, and making it truly conjugal; and in this case the love makes this its friendship also conjugal, which differs greatly from the friendship of other love, for it is full. That the case is reversed with those, who are not principled in conjugal love, is a known thing; with these latter, the first friendship, which was insinuated during courtship, and afterwards during the period immediately succeeding marriage, recedes more and more from the interiors of the mind; and thence successively at length retires to the cuticles; and with those who think of separation, it entirely departs, but with those who do not think of separation, love remains in the externals, yet is cold in the internals.

215. V. THAT THEY WHO ARE PRINCIPLED IN LOVE TRULY CONJUGIAL, ARE CONTINUALLY DESIROUS TO BE ONE MAN; BUT THAT THEY WHO ARE NOT PRINCIPLED IN CONJUGIAL LOVE, ARE DESIROUS TO BE TWO. Conjugal love in its essence is nothing else but the willingness of two to be one, that is, their willingness that two lives may become one life; this will is the perpetual *conatus* of that love, from which flow all its effects. That *conatus* is the very essence of motion, and that will is living *conatus* appertaining to man, is confirmed by the researches of philosophers, and is also evident to such as take a view of the subject from refined reason; hence it follows, that they

who are principled in love truly conjugal, continually endeavour, that is, will to be one man. That the contrary is the case with those who are not principled in conjugal love, they themselves well know, who, inasmuch as they continually think themselves two by reason of the disunion of souls and minds, therefore neither do they comprehend what is meant by the Lord's words, that they are no longer two, but one flesh, Matt. xix. 6.

216. VI. THAT THEY, WHO ARE PRINCIPLED IN LOVE TRULY CONJUGIAL, IN MARRIAGE HAVE RESPECT TO WHAT IS ETERNAL; BUT THAT THE CASE IS REVERSED WITH THOSE WHO ARE NOT PRINCIPLED IN CONJUGIAL LOVE. The reason why they, who are principled in love truly conjugal, have respect to what is eternal, is, because in that love there is eternity; and its eternity is grounded in this, that love with the wife, and wisdom with the husband, increases to eternity, and in the increase or progression the conjugal partners enter more and more interiorly into the blessednesses of heaven, which their wisdom and its love have stored up together in themselves; wherefore if the idea of what is eternal was to be plucked away, or by any casualty was to slip out of their minds, it would be as if they were cast down from heaven. What is the state of conjugal partners in heaven, whilst the idea of what is eternal falls out of their minds, and the idea of what is tempo-

ral succeeds in its place, hath been made manifest to me from the following case: On a certain time two conjugal partners, in consequence of leave granted them, were present with me from heaven, and at that instant the idea of what is eternal respecting marriage was taken away from them by a certain idle disorderly spirit who discoursed with craft and subtlety; hereupon they began to bewail themselves, saying, that they could not live any longer, and that they felt a misery which they never felt before; this being perceived by their co-angels in heaven, the disorderly spirit was removed and cast down, whereupon the idea of what is eternal instantly returned to them, by which they were gladdened with gladness of heart, and most tenderly embraced each other. Besides this, I have heard two conjugal partners, who at one instant entertained an idea of what is eternal respecting their marriage, and the next instant the idea of what is temporal; the reason was, because there was in them internal dissimilitude; when they were in the idea of what is eternal, they had mutual gladness, but when in the idea of what is temporal, they said, there is no longer marriage; and the wife, I am no longer a wife, but a concubine, and the husband, I am no longer a husband, but a whoremonger; wherefore whilst their internal dissimilitude was open to them, the man departed from the woman, and the woman from the man; but afterwards, inasmuch as each had an idea of

what is eternal respecting marriage, they were con-
sociated with co-pairs of similitude. From these
instances it may be clearly seen, that they who
are principled in love truly conjugal, have respect
to what is eternal, and that if this idea slips down
from inmost principles out of the thought, they are
disunited as to conjugal love, though not at the
same time as to friendship, for friendship dwells in
external principles, but conjugal love in internal.
The case is similar with marriages on the earths,
where conjugal partners, whilst they tenderly love
each other, think of what is eternal respecting the
marriage-covenant, and not at all concerning its
end by death; and in case this latter enters their
thoughts, they are grieved; nevertheless they are
cherished again by hope grounded in the thought
of its continuation after their decease.

216.* THAT CONJUGIAL LOVE RESIDES WITH
CHASTE WIVES, BUT THAT STILL THEIR LOVE
DEPENDS ON THE HUSBANDS. The reason is, be-
cause wives are born loves, and hence it is innate
to them to will to be one with their husbands, and
from this thought of their will they continually
suckle (*pp*) their love; wherefore to recede from
the *conatus* of uniting themselves to their husbands,
would be to recede from themselves; it is otherwise
with the husbands, who are not born loves, but

(*pp*) The original is *lactant*, and the translator being unwilling
to drop the author's idea, has therefore rendered it literally.

recipient of that love from their wives, and on this account so far as they receive it, so far the wives enter with their love; but so far as they do not receive it, so far the wives stand abroad with their love, and are in expectation: this is the case with chaste wives, but it is otherwise with the unchaste. From these considerations it is evident, that conjugal love resides with the wives, but that their love depends on the husbands.

217. VIII. THAT THE INTELLIGENCE OF WOMEN IS IN ITSELF MODEST, ELEGANT, PACIFIC, YIELDING, SOFT, TENDER; AND THAT THE INTELLIGENCE OF MEN IN ITSELF IS GRAVE, HARSH, HARD, DARING, FOND OF LICENTIOUSNESS. That such is the characteristic distinction of the woman and the man, is very manifest from the body, the face, the tone of voice, the discourse, the gesture, and the manners of each; from the BODY, in that there is more of hardness in the skin and flesh of men, and more of softness in that of women; from the FACE, in that it is harder, more fixed, harsher, of darker complexion, also bearded, thus less beautiful in men, whereas in women it is softer, more yielding, more tender, of fairer complexion, and thence more beautiful; from the TONE OF VOICE, in that it is deeper with men, and softer with women; from the DISCOURSE, in that with men it is given to licentiousness and daring, but with women it is modest and pacific; from the GESTURE, in that with men it is stronger and firmer, whereas

with women it is more weak and feeble; from the MANNERS, in that with men they are more unrestrained, but with women more elegant. How far from the very cradle the genius of men differs from the genius of women, was discovered to me clearly from seeing a number of boys and girls met together; I saw them at times through a window in a great city in the street, where more than twenty assembled every day; the boys, agreeable to the disposition born with them, in their pastimes were tumultuous, vociferous, apt to fight, to strike, and to cast stones at each other; whereas the girls sat peaceably at the doors of the houses, some playing with little children, some dressing dolls, some at work on bits of linen, some kissing each other, and what surprised me, they still looked with satisfaction at the boys whose pastimes were so different from their own. Hence I could see plainly, that man is by birth understanding, and the woman love, and what the quality of understanding is, and what the quality of love in their principles; and thereby what the quality of the understanding of the man would be without conjunction with female love, and afterwards with conjugial love.

218. IX. THAT WIVES LOVE THE BONDS OF MARRIAGE, IF SO BE THE MEN LOVE THEM. This follows from what was said in the foregoing article: add to this, that wives from an inherent principle are willing to be wives, and to be called wives, this

being to them a name of respect and honour wherefore they love the bonds of marriage. And whereas chaste wives, not in name only, but in reality, are willing to be wives, and this is effected by a closer and closer binding with their husbands, therefore they love the bonds of marriage from a principle of establishing the marriage-covenant, and this so much the more as they are loved again by their husbands, or what is similar thereto, as the men love those bonds.

219. X. THAT WIVES ARE IN NO EXCITATION LIKE MEN; BUT THAT THEY HAVE A STATE OF PREPARATION FOR RECEPTION. That semination and consequent excitation appertains to men, and that women have not the latter because they have not the former, is evident; but that women have a state of preparation for reception, and thus for conception, I relate from what has been told me; but what the nature and quality of this state with the women is, it is not allowed to describe, and also it is known to them alone; but whether their love, whilst they are in that state, is in the enjoyment of its delight, or in what is undelightful, hath not been published by them; this only is generally known, that it is not allowed the husband to say to the wife, that he is able and not willing, for thereby the state of reception is remarkably hurt, which is prepared according to the state of the husband's ability.

220. XI. THAT MEN HAVE ABUNDANT STORE

ACCORDING TO THE LOVE OF PROPAGATING THE TRUTHS OF WISDOM, AND ACCORDING TO THE LOVE OF DOING USES. This position is one amongst the arcana which were known to the ancients, and at this day are lost; the ancients knew that all and singular the things which are done in the body are from a spiritual origin, as that from the will, which in itself is spiritual, actions flow; that from the thought, which is also spiritual, speech flows; also that natural sight is grounded in spiritual sight, which is that of the understanding; natural hearing in spiritual hearing, which is attention of the understanding and at the same time accommodation of the will; and natural smelling in spiritual smelling, which is perception, and so forth; that in like manner semination with man is from a spiritual origin, the ancients saw; that it is from the truths of which the understanding consists, they concluded from several documents both of reason and of experience; and they asserted, that nothing else is received by males, from the spiritual marriage which is that of good and truth, and which flows in to all and singular things of the universe, but truth, and what hath relation to truth: and that this in its progress into the body is formed into seed; and that from this ground it is, that seeds spiritually understood are truths. As to formation, they asserted, that the masculine soul, as being intellectual, is thus truth, for the intellectual principle is nothing else, wherefore

whilst the soul descends, truth also descends; that this is effected by this circumstance, that the soul, which is the inmost principle of man (*homo*) and of every animal, and which in its essence is spiritual, by virtue of an implanted tendency to self-propagation, follows in the descent, and is willing to procreate itself, and that when this is the case, the entire soul forms itself, and cloaths itself, and becomes seed; and that this may be done a thousand and a thousand times, because the soul is a spiritual substance, which is not a subject of extension but of impletion (*qq*) and from which no part can be taken away, but the whole may be produced, without any loss thereof; hence it is, that it is fully in the smallest respectacles, which are seeds, as it is in its greatest respectacles, which is the body. Since therefore the principle of truth in the soul is the origin of seed, it follows, that men have abundant store according to the love of propagating the truths of their wisdom. The reason why it is also according to the love of doing uses, is, because uses are the goods which truths produce. In the world also it is known to some, that the industrious have abun-

(*qq*) It may expedient to inform the unlearned reader, that by *impletion* is meant *filling*, which, as applied to the soul in this passage, may denote its capacity both of *filling* and being *filled*; it being a property of soul to fill its corporeal receptacles, whether great or small and also to be filled itself, as a receptacle, with the life which enters into it by influx.

dant store, and not the idle. I asked how is a feminine principle produced from a male soul? and received for answer, That it was from intellectual good, because this in its essence is truth; for the intellect can think that this is good, thus that it is true that it is good; it is otherwise with the will, this doth not think what is good and true, but loveth and doeth what is good and true. That therefore by sons in the Word are signified truths, and by daughters goods, may be seen above, n. 120; and that by seed in the Word is signified truth, may be seen in the APOCALYPSE REVEALED, n. 565.

221. XII. THAT DETERMINATION AT ALL TIMES IS IN THE GOOD PLEASURE OF THE HUSBAND. The reason is, because with men is the abundant store above mentioned, and this varies with them both according to the states of the mind, and according to the states of their bodies; for the understanding is not so constant in its thoughts, as the will is in its affections; inasmuch as it is sometimes carried upwards, sometimes downwards, sometimes it is in a serene and clear state, at other times in a turbulent and obscure one, sometimes employed in agreeable objects, sometimes in disagreeable; and whereas the mind, whilst it acts, is also in the body, it follows, that the body hath similar states: hence it is, that the husband at times recedes from conjugal love, and at times accedes to it, and that abundant store is removed

in one state, and is restored in the other. These are the reasons why determination at all times is to be left to the good pleasure of the husband; hence it is that wives, from a wisdom implanted in them, in no case suggest any admonition on such subjects.

222. XIII. THAT THE CONJUGIAL SPHERE IS WHAT FLOWS FROM THE LORD THROUGH HEAVEN INTO ALL AND SINGULAR THE THINGS OF THE UNIVERSE EVEN TO ITS ULTIMATES. That love and wisdom proceed from the Lord, or what is the same thing, good and truth, was shewn above in a chapter on the subject; those two principles in marriage proceed continually from the Lord, because they are himself, and from him are all things; and the things which proceed from him fill the universe; for unless this was the case, nothing would subsist which exists. There are several spheres which proceed from him, as the sphere of conservation of the created universe, the sphere of defence of good and truth against what is evil and false, the sphere of reformation and regeneration, the sphere of innocence and peace, the sphere of mercy and grace, with several others; but the universal of all is the conjugal sphere, because this also is the sphere of propagation, and thus the supereminent sphere of conservation of the created universe by successive generations. That this conjugal sphere fills the universe, and pervades all things from first to last, is evident from what hath

been shewn above, that there are marriages in the heavens, and the most perfect in the third or supreme heaven ; and that besides having place with men (*homines*) it hath place also with all subjects of the animal kingdom in the earths, even to worms, and moreover with all subjects of the vegetable kingdom, from olives and palm-trees even down to the smallest grasses. That this sphere is more universal than the sphere of heat and light, which proceeds from the sun of our world, may be evidenced to reason from this consideration, that it operates also in the absence of the suns heat, as in winter, and in the absence of its light, as in the night, especially with men (*homines*) : the reason why it so operates is, because it is from the sun of the angelic heaven, and thence is a constant equation of heat and light, that is, conjunction of good and truth, for it is in a continual spring ; the changes of good and truth, or of the heat and light thereof, are not variations thereof, as are the variations in the earths arising from changes of the heat and light proceeding from the natural sun, but they arise from the recipient subjects.

223. XIV. THAT THIS SPHERE IS RECEIVED BY THE FEMALE SEX, AND THROUGH THAT SEX IS TRANSFERRED INTO THE MALE SEX. That there is not any conjugal love appertaining to the male sex, but that it appertains solely to the female sex, and from this sex is transferred into the male, I have seen evidenced by experience, con-

cerning which see above, n. 161 ; a further proof of this is supplied from this consideration, that the male form is the intellectual form, and the female is the voluntary (or will) form ; and the intellectual form cannot grow warm with conjugal heat from itself, but from the conjunctive heat of some one, into whom it was implanted from creation ; consequently it cannot receive that love except by the voluntary (or will) form of the woman adjoined to itself, because this is also a form of love. This same position might be further confirmed by the marriage of good and truth ; and to the natural man by the marriage of the heart and lungs, inasmuch as the heart corresponds to love, and the lungs to understanding ; but whereas the generality of mankind are wanting in the science of these subjects, confirmation thereby would tend rather to overshadow than to illustrate. It is in consequence of the translation of this sphere from the female sex to the male, that the mind is also inflamed solely from thinking about the sex ; that hence also comes propagative formation and thereby excitation, follows of course, for unless heat accedes to light on earth, nothing flourishes and is excited to cause any fructification therein.

224. XV. THAT WHERE LOVE TRULY CONJUGIAL IS, THIS SPHERE IS RECEIVED BY THE WIFE, AND ONLY THROUGH THE WIFE BY THE HUSBAND. That this sphere, with those who are principled in love truly conjugal, is received by

the husband only through the wife, is an arcanum at this day, and yet in itself it is not an arcanum, because the bride-groom and new-married husband may know this ; is he not affected conjugially by whatever proceeds from the bride and new-married wife, but not at that time by what proceeds from others of the sex ? The case is the same with those who live together in love truly conjugial. And whereas every one, both man and woman, is encompassed by his own sphere of life, densely on the breast, and less densely on the back, it is manifest whence it is that husbands, who are very fond of their wives, turn themselves to them, and in the day-time look at them with a look of complacency ; and on the other hand, they who do not love their wives turn themselves away from them, and in the day-time look at them with a look of reluctance (*acie retracta*). By the reception of the conjugial sphere by the husband only through the wife, love truly conjugial is known and distinguished from spurious, false, and cold conjugial love.

225. XVI. THAT WHERE LOVE NOT CONJUGIAL IS, THAT SPHERE IS RECEIVED INDEED BY THE WIFE, BUT NOT BY THE HUSBAND THROUGH HER. This conjugial sphere flowing into the universe is in its origin divine, in its progress in heaven with the angels it is celestial and spiritual, with men natural, with beasts and birds animal, with worms merely corporeal, with vegetables it is void of life ; and

moreover in singular its subjects it is varied according to their forms. Now whereas this sphere is received immediately by the female sex, and mediately by the male, and whereas it is received according to forms, it follows, that this sphere, which is holy in its origin, may be turned into what is not holy in the subjects, yea may be even inverted into what is opposite; the sphere opposite to it is called meretricious with such women, and scortatory with such men; and whereas such men and women are in hell, this sphere is from thence; but this sphere is also of much variety, and hence there are several species of it, but such a species is attracted and subtracted by man as is agreeable to him, and is conformable to and corresponds with his peculiar temper and disposition. From these considerations it may appear, that the man, who doth not love his wife, receives that sphere from another source than from his wife: nevertheless it is a fact, that it is also inspired by the wife, but without the husband knowing it, and whilst he grows warm.

226. XVII. THAT LOVE TRULY CONJUGIAL MAY HAVE PLACE WITH ONE OF THE CONJUGIAL PARTNERS, AND NOT AT THE SAME TIME WITH THE OTHER. For one may from the heart devote himself to chaste marriage, but the other knows not what marriage is; one may love the things which are of the church, but the other the things which are of the world alone; one may as to mind be in heaven, the other as to his mind be in hell; hence

with one there may be conjugal love, and not with the other; the minds of such, inasmuch as they are turned in a contrary direction, are inwardly in collision with each other; and if not outwardly, still he who is not principled in conjugal love, regards his covenanted consort as a tiresome old woman; and so in other cases.

227. XVIII. THAT THERE ARE VARIOUS SIMILITUDES, AND VARIOUS DISSIMILITUDES, AS WELL INTERNAL AS EXTERNAL, WITH CONJUGIAL PARTNERS. It is a known thing that between conjugal partners there are similitudes, and that there are dissimilitudes, and that the external appear, but not the internal, except after some time of cohabitation, to the conjugal partners themselves, and by indexes to others; but to enumerate each so that they might be known, is a vain thing, since several pages might be filled with an account and description of their varieties. Similitudes may in part be deduced and concluded from the dissimilitudes, by reason of which conjugal love is changed into cold, whereof we shall speak in the subsequent chapter. Similitudes and dissimilitudes in general derive their birth from connate inclinations, varied by education, connections, and imbibed persuasions.

228. XIX. THAT VARIOUS SIMILITUDES MAY BE CONJOINED, BUT NOT WITH DISSIMILITUDES. The varieties of similitudes are very numerous, and are more or less distant from each other; but still

those which are distant may in time be conjoined by various things, especially by accommodations to desires, by mutual offices, by civilities, by abstaining from what is unchaste, by the common love of infants, and the care of children ; but particularly by conformity in things appertaining to the church ; for by things appertaining to the church is effected a conjunction of similitudes distant interiorly, by other things only exteriorly. But with dissimilitudes no conjunction can be effected, because they are antipathic.

229. XX. THAT THE LORD PROVIDES SIMILITUDES FOR THOSE, WHO DESIRE LOVE TRULY CONJUGIAL, AND THAT IF THEY ARE NOT GIVEN IN THE EARTHS, HE PROVIDES THEM IN THE HEAVENS. The reason is, because all marriages of love truly conjugial are provided by the Lord ; that they are from him, may be seen above, n. 130, 131 ; but how they are provided in the heavens, I have heard described by the angels thus : That the divine providence of the Lord is most singular and most universal concerning marriages, and in marriages, inasmuch as all the delights of heaven spring from the delights of conjugial love, as sweet waters from the fountain head ; and that on this account it is provided that conjugial pairs be born ; and that these pairs are continually educated to their several marriages under the Lord's auspices, neither the boy nor the girl knowing any thing of the matter ; and after a stated time, when

both of them become marriageable, they meet in some place or other as by chance, and see each other, and in this case they instantly know as by a kind of instinct, that they are pairs, and by a kind of inward dictate think within themselves, the youth, that she is mine, and the virgin, that he is mine; and when this thought hath had place some time in the minds of each, they accost each other from a deliberate purpose, and betroth themselves. It is said, as by chance, instinct, and dictate, and the meaning is by divine providence, inasmuch as whilst the divine providence is unknown, it hath such an appearance; for the Lord opens internal similitudes, that they may see themselves.

230. XXI. THAT MAN (*homo*), ACCORDING TO THE DEFECT AND LOSS OF CONJUGIAL LOVE, ACCEDES TO THE NATURE OF A BEAST. The reason is, because man (*homo*), so far as he is principled in conjugal love, so far is spiritual, and so far as he is spiritual, so far he is man (*homo*); for man is born to a life after death, and attains the possession thereof in consequence of having in him a spiritual soul, and is capable of being elevated thereto by the faculty of his understanding; if in this case his will, by virtue of the faculty granted also to it, is elevated at the same time, he lives after death the life of heaven. The contrary comes to pass, if he is principled in a love contrary to conjugal love; for so far as he is

in this contrary love, so far he is natural, and man merely natural is like unto a beast as to lusts, appetites, and the delights thereof, with this difference only, that he hath the faculty of elevating his understanding into the light of wisdom, and also the faculty of elevating his will into the heat of celestial love; these faculties are never taken away from any man (*homo*); wherefore the mere natural man, although as to concupiscences, appetites, and their delights, he is like unto a beast, still lives after death, but in a state corresponding to his past life. From these considerations it may appear, that man, according to the defect of conjugal love, accedes to the nature of a beast. This position may seem to be contradicted by the consideration, that the defect and loss of conjugal love have place with those, who yet are men (*homines*); but the position is meant to be confined to those, who make light of conjugal love from a principle of scoratory love, and who thereby are in the defect and loss thereof.

231. To the above I shall add THREE MEMORABLE RELATIONS. FIRST. I once heard loud exclamations, which issued out of the hells, with a noise as if they bubbled up through waters; one to the left hand, in these words, O HOW JUST! another to the right, in these words, O

HOW LEARNED! and a third from behind, in these words, O HOW WISE! and whereas a surmise occurred, whether there are also in hell persons of justice, of learning, and of wisdom, I was strongly impressed with a desire of seeing what was the real case; and a voice from heaven said to me, Thou shalt see and hear; and I went out from the house in spirit, and I saw before me an aperture, to which I approached, and looked down; and lo! there was a ladder, whereby I descended: and when I was got down, I observed a champaign country set thick with shrubs, intermixed with thorns and nettles; and I asked, whether this was hell, and was told it was the lower earth next above hell. I then continued my course in a direction according to the exclamations in order; to the first, O HOW JUST! and I saw a company consisting of such as in the world had been judges influenced by friendship and gifts: then to the second exclamation, O HOW LEARNED! and I saw a company consisting of such as in the world had been reasoners; and lastly to the third exclamation, O HOW WISE! and I saw a company consisting of such as in the world had been confirmators. But from these I turned back again to the first exclamation, where were judges influenced by friendship and gifts, and who were proclaimed just; and I saw on one side as it were an amphitheatre built of brick, and covered with black slates; and I was told that they called it a tri-

bunal ; there were three ways of entrance into it on the north side, and three on the west side, but none on the south and east side : a proof that their decisions were not decisions of justice, but arbitrary determinations. In the midst of the ampitheatre was seen a lighted fire, into which the servants who attended cast torches of sulphur and pitch, the light whereof, by its vibrations on the plaistered walls, presented pictured images of birds of the evening and of the night ; but both the fire, and the vibrations of the light thence issuing, together with the forms of images thereby produced, were representations of their decisions, in that they could illuminate the matter of any debate with coloured dyes, and give it a form according to their own interest. In about half an hour I saw old men and youths in robes and cloaks, entering the amphitheatre, who laying aside their caps took their seats at the tables, about to sit in judgment ; and I heard and perceived with what cunning and ingenuity, under the impulse of prejudice in favour of their friends, they warped and inverted judgment so as to give it an appearance of justice, and this to such a degree, that they themselves saw what was unjust as just, and on the other hand what was just as unjust ; such persuasions respecting the points to be decided upon, appeared from their countenances, and were heard from their discourses. On this occasion there was given me illustration from heaven,

whereby I perceived how far each point was grounded in right or not; and I saw how industriously they covered over what was unjust, and gave it the semblance of what was just; and how they selected some particular statute which favoured their own side of the question, and warped the rest to the same side by cunning reasonings. After judgment given, the decrees were conveyed to their clients, their friends and favourers, who, to recompense them for their services, shouted along the way, O HOW JUST, O HOW JUST! After this I discoursed concerning them with the angels of heaven, and related to them some of the things which I had seen and heard; and the angels told me, that such judges appear to others to be endowed with a most extraordinary acuteness of intellect, when yet they do not see the least of what is just and equitable; if you remove the prejudices of friendship in favour of particular persons, they sit mute in judgment like so many statues, and only say, "I acquiesce, and am entirely of your opinion in this point;" the reason is, because all their judgments are prejudices, and prejudice with partiality influences the case in question from beginning to end; hence they see nothing else but what is connected with their friend's interest, and whatever is contrary thereto, they set aside, or if they pay any attention to it, they involve it in intricate reasonings, as a spider wrappeth up its prey in a web, and make an end of it; hence it is, that unless they follow

the web of their prejudice, they see nothing of right: they were examined whether they were able to see, and it was discovered that they were not able. That this is the case, may seem wonderful to the inhabitants of thy world; but tell them, that it is a truth explored by the angels of heaven. Inasmuch as they see nothing of what is just, they are viewed by us in heaven not as men, but as monsters, whose heads are constituted of those things which appertain to friendship, their breasts of those things which appertain to injustice, their feet to those things which appertain to confirmation, and the soles of the feet to those things which appertain to justice, which they supplant and trample under foot, in case they are unfavourable to the interest of their friend. But in what quality they appear to us from heaven, thou wilt soon see, for their end is at hand; and lo! at that instant the ground was cleft asunder, and the tables fell one upon another, and they were swallowed up together with the whole amphitheatre, and were cast into caverns, and imprisoned; and it was then said to me, Art thou willing to see them where they now are? And lo! they appeared, as to the face, as of polished steel, as to the body from the neck to the loins as graven images of stone cloathed with leopards skins, and as to the feet like snakes: and I saw the law books, which they had arranged in order on the tables, changed into packs of cards; and now, instead of sitting in judgment, the of-

fice appointed them was to prepare vermilion, and mix it up into a paint, to bedaub the faces of harlots, and thereby turn them into beauties.

After seeing these things, I was desirous to visit the two other assemblies, one of which consisted of mere reasoners, and the other of mere confirmators; and instantly it was said to me, Stop a while, and there shall be given thee attendant angels from the society next above them; by these light will be communicated to thee from the Lord, and thou wilt see what will surprise thee.

232. THE SECOND MEMORABLE RELATION. After some time I heard again from the lower earth voices as before, O HOW LEARNED! O HOW WISE! and I looked round to see what angels were present, and lo! they were from the heaven immediately above those who cried out, O HOW LEARNED! and I discoursed with them concerning the cry, and they said, that those learned ones were such as only reason *whether a thing be so, or be not so*, and seldom think *that it is so*; wherefore they are as winds which blow and pass away, and as barks about trees which are without sap, or as shells about almonds without kernel, or like the outward rind about fruit without pulp; for their minds are void of interior judgment, and are only united with the bodily senses; wherefore unless the senses themselves decide, they can conclude nothing; in a word, they are merely sensual, and by us are called REASONERS; we give them this name, be-

cause they never conclude any thing, and make whatever they hear a matter of argument, and dispute whether it be so, with perpetual contradiction; they love nothing more than to attack essential truths, and thereby to pull them in pieces by making them a subject of dispute; these are they who believe themselves learned above the rest of the world. On hearing this account, I entreated the angels to conduct me to them; and they led me to a cave, from which there was a flight of steps leading to the earth below; we descended, and followed the shout, O HOW LEARNED! and lo! there were some hundreds standing in one place, beating the ground with their feet: being at first surprised at this sight, I enquired the reason of their standing in that manner, and beating the ground with the soles of their feet, and said, They may thus by their feet make holes in the floor; at this the angels smiled, and said, They appear to stand in this manner, because they never think on any matter, that it is so, but only whether it is so, and dispute about it; and when the thinking principle proceeds no further than this, they appear only to tread and trample on a single clod, and not to advance. Upon this I approached the congregation, and lo! they appeared to me like men not unhandsome, and well dressed; but the angels said, This is their appearance when viewed in their own proper light, but if light from heaven flows in, their faces are changed, and their cloaths also; and

so it came to pass, and then they appeared with faces of a dark hue, and clad in black sackcloth ; but when this light was withdrawn, they were seen as before. I presently entered into discourse with some of them, and said, I heard the shout of a crowd about you, *O how learned!* wherefore may I be allowed to have a little conversation with you on subjects of the highest learning ; and they replied, Mention any subject, and we will give thee satisfaction ; and I asked, What must be the nature of that religion by which man is saved ? And they said, We will divide this subject into several others, and we cannot answer it until we have concluded on its subdivisions ; and the first enquiry shall be, Whether religion be any thing ? the second, Whether there is such a thing as salvation or not ? the third, Whether one religion be more efficacious than another ? the fourth, Whether there be a heaven and a hell ? the fifth, Whether there be eternal life after death ? and many more enquiries besides. Then I desired to know their opinion concerning the first article of enquiry, Whether religion be any thing ? and they began to discuss the subject with abundance of arguments, whether there be any such thing as religion, and whether what is called religion be any thing ? And I requested them to refer it to the congregation, and they did so ; and the general answer was, that the proposition required so much investigation, that it could not be finished within the evening ; I asked,

Can it be finished by you within the year? and one of them said, Not within a hundred years: and I observed, In the mean while ye are without religion; and he replied, Shall it not be first demonstrated whether there be such a thing as religion, and whether what is called religion be any thing? if there be such a thing, it must be also for the wise; if there be no such thing, it must be only for the vulgar; it is a known thing that religion is called a bond, but it is asked, for whom? if it be only for the vulgar, it is not any thing in itself; if it be likewise for the wise, it is something. On hearing these arguments, I said to them, There is no character ye deserve less than that of being learned, because all your thoughts are confined to the single enquiry, whether a thing be, and to canvass each side of the question; and who can become learned, unless he knows something for certain, and progressively advanceth into it, as a man in walking progressively advanceth from step to step, and thereby successively arrives at wisdom? if ye follow any other rule, ye do not even touch truths with the nail, but remove them more and more out of sight; to reason only whether a thing be, is it not like reasoning about a cap or shoe, whether they fit or not, before they are put on? and what must be the consequence of such reasoning, but that ye will not know whether any thing exists, yea, whether there be any such thing as salvation, or any such thing as eternal life after

death, whether one religion be more efficacious than another, and whether there be a heaven and a hell? On these subjects ye cannot possibly think at all, so long as ye halt at the first step, and beat the sand at setting out, instead of setting one foot before another, and advancing forward? take heed to yourselves, lest your minds, standing thus without in a state of indetermination, should inwardly harden and become statues of salt, and yourselves friends of Lot's wife. With these words I took my leave, and they in indignation cast stones after me; and instantly they appeared to me as graven images of stone, without any thing of human reason in them. And I asked the angels concerning their lot, and they said, Their lot is, that they are cast down into the deep, and there into a wilderness, and are forced to carry burdens; and in this case, because they are no longer capable of rational discourse, they give themselves up to idle prattle and talk, and appear at a distance like asses heavy laden.

233. THE THIRD MEMORABLE RELATION. After this one of the angels said, Follow me to the place where they exclaim, O HOW WISE! and he added, Thou shalt see prodigies of men; thou shalt see faces and bodies, which are the faces and bodies of a man, and yet they are not men; and I said, Are they then beasts? he replied, They are not beasts, but beasts-men? for they are such as cannot at all see whether truth be truth, or not, and

yet they can make whatsoever they will to be truth; such persons with us are called CONFIRMATORS. And we followed the vociferation, and came to the place; and lo! there was a company of men, and around the company a crowd, and in the crowd some of noble blood, who, on hearing that they confirmed whatsoever they said, and favoured themselves with so manifest consent, turned themselves, and said, O HOW WISE! But the angel said to me, Let us not go to them, but let us call one out of the company; and we called him, and went aside with him, and discoursed on various subjects; and he confirmed every one of them, so that they appeared altogether as true; and we asked him, whether he could also confirm the contrary? he said, As well as the former; then he spake openly, and from the heart, and said, What is truth? is there any thing else true in the nature of things, but what a man makes true; advance any proposition you please, and I will make it to be true; and I said, Make this true, that faith is the all of the church; and he did it so dexterously and cunningly, that the learned who stood by admired and applauded him. I afterwards requested him to make it true, that charity is the all of the church; and he did so; and afterwards that charity is the nothing of the church; and he dressed up each side of the question, and adorned it so with appearances, that the bystanders looked at each other, and said, Is not this a wise man? But I said, Do not you know

that to live well is charity, and that to believe well is faith? Doth not he who liveth well, also believe well? and consequently, is not faith of charity, and charity of faith? Do not you see that this is true? He replied, I will make it true, and will see; and he did so, and said, Now I see; but presently he made the contrary to be true, and then said, I see also that this is true. At this we smiled, and said, Are not they contraries? How can two contraries be seen as true? To this he replied with indignation, Ye are mistaken, each is true, inasmuch as truth is nothing else but what man maketh true. There was a certain person standing near, who in the world had been a legate of the first rank; he was surprised at this assertion, and said, I acknowledge that in the world somewhat like this method of reasoning prevails, but still you are out of your senses; try if you can make it to be true, that light is darkness, and darkness light; and he replied, I will easily do this; what is light and darkness but a state of the eye? Is not light changed to shade when the eye comes out of sun-shine, and also when it is kept intensely fixed on the sun? Who doth not know, that the state of the eye in such case is changed, and that in consequence thereof light appears as shade, and on the other hand, when the state of the eye is restored, that shade appears as light? Doth not an owl see the darkness of night as the light of day, and the light of day as the darkness

of night, and also the sun itself as an opake and dusky globe? If any man had eyes as an owl, what would he call light, and what darkness? What then is light but a state of the eye? and if it be a state of the eye, is not light darkness, and darkness light? wherefore both the one and the other proposition is true. Afterwards the legate asked him to make this true, that a raven is white and not black; and he replied, I will do this also with ease; and he said, Take a needle or a razor, and lay open the feathers or quills of a raven, are not they white within? Also remove the feathers and quills, and look at the skin of the raven, and is it not white? What is the blackness then which envelopes it, but a shade, which ought not to determine the colour of the crow? That blackness is merely a shade, I appeal to the skilful in the science of optics, who will tell you, that if you pound a black stone or glass into fine powder, you will see that the powder is white. But the legate replied, Doth not the raven appear black to the sight? The confirmator answered, Will you, who are a man, think in any case from appearance? you may indeed speak from appearance, that a crow is black, but you cannot think so; as for example, you may speak from appearance, and say that the sun rises, advances to its meridian altitude, and sets, but, inasmuch as you are a man, you cannot think so, because the sun stands unmoved, and the earth only changes its position; the case is the same

with the raven ; appearance is appearance, and say what you will, a raven is altogether and entirely white ; it grows white also as it grows old, and this I have seen. We next requested him to tell us from his heart, whether he was in joke, or whether he really believed that nothing is true but what a man makes true ? and he replied, I swear that I believe it. Afterwards the legate asked him, whether he could make it true that he was out of his senses ; and he said, I can, but I do not choose it ; who is not out of his senses ? When the discourse was thus ended, this universal confirmator was sent to the angels to be examined as to his true quality ; and the report they made after examination was, that he did not possess even a grain of understanding, because all that which is above the rational principle was closed in him, and that alone was open, which is below the rational principle ; above the rational principle is heavenly light, and below the rational principle is natural light, and this latter light is such, that it can confirm whatsoever it pleases ; but if heavenly light doth not flow into natural light, man doth not see whether any thing true be true, and consequently neither doth he see that any thing false is false ; to see in either case is by virtue of heavenly light in natural light, and heavenly light is from the God of heaven, who is the Lord ; wherefore this universal confirmator is not a man, nor a beast, but is a beast-man. I questioned the angel concerning the

lot of such persons, and whether they can be together with those who are alive, inasmuch as man hath life from heavenly light, and from this light hath understanding; and he said, that such persons, when they are alone, can neither think nor express their thoughts, but stand mute like machines, and as in a deep sleep; but that they awake, as soon as any sound strikes their ears; and he added, that they become such, who are inmost-ly wicked; into these no heavenly light can flow from above, but only somewhat spiritual through the world, whence they derive the faculty of confirming. As he spake these words, I heard a voice from the angels, who explored the confirmator, saying to me, From what thou hast now heard form an universal conclusion; and I formed the following, "That intelligence doth not consist in being able to confirm whatsoever a man pleases, but that intelligence consists in being able to see that what is true is true, and that what is false is false." After this I looked towards the company, where the confirmators stood, and where the crowd about them shouted, *O how wise!* and lo! a dusky cloud covered them, and in the cloud were owls and bats on the wing; and it was said to me, the owls and bats flying in the dusky clouds are correspondences, and consequent appearances of their thoughts, inasmuch as confirmations of falsities so as to make them appear like truths, are represented in this world under the forms of birds of night,

whose eyes are inwardly illuminated by a false light, in consequence whereof they see objects in the dark, as in the light ; by such a false spiritual light are they influenced, who confirm falses until they are seen as truths, and afterwards are said and believed to be truths : all such are principled in posterior vision, and not in any prior vision.

Concerning the CAUSES of COLDNESSES, of SEPARATIONS, and of DIVORCES in MARRIAGES.

234. IN treating here on the causes of coldnesses in marriages, we shall treat also at the same time on the causes of separations, and likewise of divorces ; the reason is, because they cohere together ; for separations come from no other source than from coldnesses, which are successively in-born after marriage, or from causes discovered after marriage, from which also coldness springs : but divorces come from adulteries, inasmuch as these are altogether opposite to marriages, and opposites induce coldness, if not in both parties, at least in one. This is the reason why the causes of coldnesses, of separations, and of divorces, are brought together in one chapter. But the coherence of the causes is more clearly discerned from viewing them in a series : the series of them is as follows : I. *That there is spiritual heat, and that*

there is spiritual cold; and that spiritual heat is love, and spiritual cold the privation thereof. II. That spiritual cold in marriages is disunion of souls, and disjunction of minds, whence come indifference, discord, contempt, disdain, aversion, from which, in several cases, at length comes separation as to bed, bed-chamber, and house. III. That the causes of cold in their successions are several, some internal, some external, and some accidental. IV. That internal causes of cold are from religion. V. That the first of these causes is the rejection of religion by each of the parties. VI. The second is, that one hath religion, and the other hath not. VII. The third is, that one hath one religion, and the other another. VIII. The fourth is, falsity of religion imbibed. IX. That these are causes of internal cold, but not at the same time of external, in several cases. X. That there are also several external causes of cold; and that the first of them is dissimilitude of minds (animorum) and of manners. IX. The second is, that conjugal love is believed to be one with scortatory love, only with this difference, that the latter is disallowed by law, but the former allowed. XII. The third is emulation of pre-eminence between conjugal partners. XIII. The fourth is, no determination to any study or business, whence comes wandering cupidity. XIV. The fifth is, inequality of state and condition in externals. XV. That there are also some causes of separation. XVI. The first of them is a vitiated principle (vitium) of

mind. XVII. *The second is a vitiated principle of body.* XVIII. *The third is impotence before marriage.* XIX. *That adultery is the cause of divorce.* XX. *That there are also several accidental causes of cold, and that the first of these is the consideration of enjoyment being common (or cheap) in consequence of being continually allowed.* XXI. *The second is, that cohabitation with a conjugal partner, grounded in a covenant and law, seems to be forced and not free.* XXII. *The third is, affirmation on the part of the wife, and discourse on her part concerning love.* XXIII. *The fourth is, the man's thought both by day and night concerning his wife that she is willing ; and on the other hand the wife's thought concerning the man that he is not willing.* XXIV. *That as cold is in the mind, it is also in the body ; and that according to the increments of that cold, the externals also of the body are closed.* We proceed to an explication of each article.

235. I. THAT THERE IS SPIRITUAL HEAT, AND THAT THERE IS SPIRITUAL COLD ; AND THAT SPIRITUAL HEAT IS LOVE, AND SPIRITUAL COLD IS THE PRIVATION THEREOF. Spiritual heat is from no other source than from the sun of the spiritual world ; for there is in that world a sun proceeding from the Lord, who is in the midst of it ; and inasmuch as it is from the Lord, it is in its essence pure love ; this sun appears fiery before the angels, altogether as the sun of our world appears before men ; the reason of its appearing fiery

is, because love is spiritual fire. From that sun proceeds both heat and light, but whereas that sun is pure love, the heat thence derived in its essence is love, and the light thence derived in its essence is wisdom ; hence it is manifest what is the source of spiritual heat, and that spiritual heat is love. But what is the source of spiritual cold, shall also be briefly unfolded ; it is from the sun of the natural world, and from its heat and light ; the sun of the natural world was created to the intent that its heat and light might receive in them spiritual heat and light, and by means of the atmospheres might convey spiritual heat and light even to ultimates in the earth, in order to effect effects of ends, which are of the Lord in his sun, and also to clothe spiritual principles with adequate garments, that is, with material principles, to operate ultimate ends in nature ; these effects are produced when spiritual heat is enjoined to natural heat : but the contrary comes to pass when natural heat is separated from spiritual heat, as is the case with those who love natural things, and reject spiritual ; with such, spiritual heat becomes cold ; the reason why these two loves, which from creation are concordant, become thus opposite, is, because in such case the lord-heat (*calor dominus*) becomes the servant-heat (*calor servus*), and *vice versa* ; and to prevent this effect, spiritual heat recedes, which by reason of its lineage is lord ; and in this case, in those subjects, spiritual heat grows cold, be-

cause it becomes opposite. From these considerations it is manifest what spiritual cold is, and that it is the privation of spiritual heat. In what is here said, by heat is meant love, because that heat living in subjects is felt as love. I have heard in the spiritual world, that spirits merely natural grow intensely cold whilst they apply themselves to the side of some angel who is in a state of love; and that the case is similar in regard to the infernal spirits, whilst heat flows into them out of heaven; and that nevertheless amongst themselves, when the heat of heaven is secluded from them, they burn with great heat.

236. II. THAT SPIRITUAL COLD IN MARRIAGES IS DISUNION OF SOULS, AND DISJUNCTION OF MINDS, WHENCE COME INDIFFERENCE, DISCORD, CONTEMPT, DISDAIN, AVERSION, FROM WHICH, IN SEVERAL CASES, AT LENGTH COMES SEPARATION AS TO BED, BED-CHAMBER, AND HOUSE. That these effects have place with conjugial partners, whilst their primitive love is on the decline, and becomes cold, is too well known to need any comment; the reason is, because conjugial cold resides above all other colds in human minds; for the essential conjugial principle is inscribed on the soul, to the end that soul may be propagated from soul, and the soul of the father into the offspring; hence it is that this cold takes its beginning there, and successively goes downward into the principles thence derived, and infects them, and thus chan-

ges the gladnesses and delights of the primitive love into what is sad and undelightful.

237. III. THAT THE CAUSES OF COLD IN THEIR SUCCESSIONS ARE SEVERAL, SOME INTERNAL, SOME EXTERNAL, AND SOME ACCIDENTAL. That there are several causes of colds in marriages, is known in the world ; also that they arise from many external causes ; but that the origins of the causes lie concealed in the inmost principles, and that from these they descend into the principles thence derived, until they appear in externals is not known ; in order therefore that it may be known that external causes are not causes in themselves, but derived from causes in themselves, which, as was said, are in inmost principles, the causes are first generally distributed into internal and external, and afterwards are particularly explored.

238. IV. THAT INTERNAL CAUSES OF COLDS ARE FROM RELIGION. That the very origin of conjugal love resides in the inmost principles appertaining to man, that is, in his soul, is demonstrable to every one from the following considerations alone, that the soul of the offspring is from the father, and that this circumstance is known from the similitude of inclinations and affections, and also from the general character of the countenance derived from the father and remaining with very remote posterity ; also from the propagative faculty implanted in souls from creation ; and moreover by what is analogous thereto in the subjects

of the vegetable kingdom, in that there lies hid in the inmost principles of germination the propagation of the seed itself, and thence of the whole, whether it be a tree, or a shrub, or a plant. This propagative or plastic force in seeds in this latter kingdom, and in souls in the other, is from no other source than from the conjugal sphere, which is that of good and truth, and which perpetually flows forth and flows in from the Lord the creator and supporter (*stator*) of the universe, concerning which sphere see above, n. 222 and 225; and from the endeavour of those two principles, good and truth, therein, to join themselves together into one; this conjugal endeavour remains implanted in souls, and conjugal love hath its existence by derivation from it as its origin. That this same marriage, from which the above universal sphere is derived, constitutes the church with man, hath been abundantly shewn above in the chapter concerning the MARRIAGE OF GOOD AND TRUTH, and frequently elsewhere. Hence there is all the evidence of rational demonstration, that the origin of the church and the origin of conjugal love are in one place of abode, and that they are in a continual embrace; but on this subject see further particulars above, n. 130, where it was proved, that conjugal love is according to the state of the church with man, thus is grounded in religion, because religion constitutes this state. Man (*homo*) also was created with a capacity of becoming more

and more interior, and thereby of being introduced or elevated nearer and nearer to that marriage, and thus into love truly conjugal, and this even to perceive a state of its blessedness. That religion is the only means of introduction and elevation, appears clearly from what was said above, viz. that the origin of the church, and the origin of conjugal love, are in the same place of abode, and in mutual embrace there, and that hence they must needs be conjoined.

239. From what hath been above said it follows, that where religion is not, there neither is conjugal love given; and that where conjugal love is not, there cold is; that conjugal cold is the privation of that love, may be seen above, n. 235; consequently that conjugal cold is also a privation of a state of the church, or of religion. Sufficient evidence of the truth of this may be deduced from the general ignorance prevailing at this day, concerning love truly conjugal; who knows at this day, and who at this day is willing to acknowledge, and who at this day will not be surprised to hear, that the origin of conjugal love is deduced hence? But the only cause and source of this ignorance is, that, notwithstanding there is religion, still there are truths of religion, and what is religion without truths? That truths of religion are wanting, is fully shewn in the APOCALYPSE REVEALED; see also the MEMORABLE RELATION, n. 566 of that work.

240. V. THAT OF INTERNAL CAUSES OF COLDS THE FIRST IS REJECTION OF RELIGION BY EACH OF THE PARTIES. With those who reject the holy things of the church from the face to the hinder part of the head, or from the breast to the back, there is not given any good love; if any proceeds apparently from the body, still there is not any given in the spirit; with such persons goods place themselves on the outside of evils, and veil over the evils, as raiment glittering with gold veils a putrid body; the evils which reside within, and are veiled over, are in general hatreds, and thence intestine combats against every thing spiritual; for all things of the church, which they reject, are in themselves spiritual; and whereas love truly conjugal is the fundamental love of all spiritual loves, as was shewn above, it is evident that intrinsic hatred is contrary to it, and that the intrinsic or proper love with such is in favour of the opposite, which is the love of adultery; wherefore such persons, more than others, will be disposed to ridicule this truth, that every one hath conjugal love according to the state of the church; yea, they will possibly laugh at the very mention of love truly conjugal; but be it so; nevertheless they are to be pardoned, because it is as impossible for them to distinguish in thought between the marriage embrace and the scortatory embrace, as it is for a camel to go through the eye of a needle. Such persons, as to conjugal love, are starved

with cold more than others; if they adhere to their conjugal partners, it is only on account of some of the external causes above enumerated, n. 153, which withhold and bind them. The interiors of the soul and derivative mind are more and more closed, and in the body are stopped up, and in this case even the love of the sex grows vile, or becomes insanely lascivious in the interiors of the body, and thence in the lowest principles of their thought; these also are they who are meant in the MEMORABLE RELATION, n. 79, which they may read if they please.

241. VI. THAT OF INTERNAL CAUSES OF COLDS THE SECOND IS, THAT ONE (OF THE PARTIES) HATH RELIGION, AND NOT THE OTHER. The reason is, because their souls must needs disagree; for the soul of one is open for the reception of conjugal love, but the soul of the other is closed to the reception of that love; it is closed with the party where religion is not, and it is open where religion is; hence no cohabitation can possibly have place in their souls, and when conjugal love is banished thence, there ensues cold, but this with the party who hath no religion. This cold is not dissipated except by the reception of religion agreeing with that of the other party, if this latter religion be true; otherwise with the party who hath no religion, cold ensues, which descends from the soul into the body, even to the cuticles, in consequence whereof he no longer en-

dures to look his conjugal partner directly in the face, nor to accost her in a communion of respirations, nor to speak to her at all but in a retracted [drawn back] tone of voice, (*rr*) nor to touch her with the hand, and scarce with the back; not to mention the insanities which proceeding from that cold make their way into the thoughts, which they do not publish abroad; and this is the reason why such marriages dissolve of themselves. Moreover, it is a known thing, that an impious man thinks meanly of a conjugal partner, and all who are without religion are impious.

242. VII. THAT OF INTERNAL CAUSES OF COLDS THE THIRD IS, THAT ONE OF THE PARTIES IS OF ONE RELIGION, AND THE OTHER OF ANOTHER. The reason is, because with such good cannot be conjoined with its corresponding truth, for the wife is the good of the husband's truth, and he is the truth of the wife's good, as was shewn above; hence of two souls there cannot be made one soul; and hence the stream of that love is closed, in consequence whereof a conjugal principle is acceded to, which hath a lower place of abode, and which is that of good with another truth, or of truth with another good than its own, between which a concordant love cannot subsist; hence with the con-

(*rr*) The *retraction*, or drawing back, of the tone of the voice, which is here described, appears to denote a withholding or aversion of the affection, to which the tone or sound of voice corresponds.

jugial partner, who is in false principles of religion, there commences a cold, which grows more intense in proportion as he differs in such principles from the other party. On a time in a great city I was wandering through the streets with the purpose of enquiring out a habitation, and I entered a house inhabited by conjugal partners of a different religion; being ignorant of this circumstance, the angels instantly accosted me, and said, We cannot remain with thee in that house, because the conjugal partners who inhabit it are principled in discordant religion; this they perceived from the internal disunion of their souls.

243. VIII. THAT OF INTERNAL CAUSES OF COLDS THE FOURTH IS FALSITY OF RELIGION, The reason is, because falsity in spiritual things either takes away religion, or defiles it; it takes away with the party where genuine truths are falsified; it defiles, where there are indeed falsities, but not genuine truths, which therefore could not be falsified; in the latter case there may be given goods with which those false principles may be conjoined by application from the Lord; for these false principles are like various discordant tones, which by artful arrangements and combinations are brought into harmony, and communicate to harmony its agreeableness; in this latter case some conjugal love is communicable, but with those who have falsified with themselves the genuine truths of the church, it is not communicable. The

prevailing ignorance concerning love truly conjugal, or a negative doubting respecting the possibility of the existence of such love, is from persons of this latter description; and from the same source also comes the wild imagination which hath place in the minds of the generality, that adulteries are not evils of religion.

244. IX. THAT THE ABOVE-MENTIONED CAUSES ARE CAUSES OF INTERNAL COLD, BUT NOT AT THE SAME TIME OF EXTERNAL COLD, IN SEVERAL CASES. If the causes above pointed out and confirmed, which are the causes of cold in internal principles, produced like cold in external principles, in such case as many separations would ensue as there are internal colds; and there are as many internal colds, as there are marriages of those who are in false principles of religion, who are in a different religion, and who are in no religion, of whom we have already treated; and yet it is a known thing, that many such cohabit as if they mutually loved and were friendly to each other; but whence this originates with those who are in internal cold, will be shewn in the following chapter concerning the causes of apparent love, friendship, and favour between conjugal partners. There are several causes which conjoin minds (*animos*), but still do not conjoin souls; amongst these causes some are of those enumerated above, n. 183; but still cold lies interiorly concealed, and makes itself to be continually observed and felt; with

such conjugal partners the affections depart from each other, but the thoughts, whilst they come forth into speech and behaviour, for the sake of apparent friendship and favour, accede; wherefore such know nothing of the pleasantness and delight, and still less of the satisfaction and blessedness of love truly conjugal, accounting these things to be little else than fables. These are of the number of those, who deduce the origin of conjugal love from the same cause with the nine companies of wise ones gathered together from the several kingdoms of Europe, concerning whom see the MEMORABLE RELATION above, n. 103 to 114.

245. It may be urged as an objection to what hath been above proved, that still the soul from the father is propagated, although it is not conjoined to the soul of the mother, yea, although cold residing therein causes separation; but the reason why souls or offspring are nevertheless propagated is, because the understanding of the man is not closed, but is capable of being elevated into the light in which the soul is; but the love of his will is not elevated into the heat corresponding to the light there, except by the life, which from natural makes him spiritual; hence it is, that the soul is still procreated, but is veiled over in the descent, whilst it becomes seed, by such things as appertain to his natural love; from this springs hereditary evil. To these considerations I shall add an arcanum which is from heaven, viz. that

between the disjoined souls of two persons, especially of conjugal partners, there is effected conjunction in a middle love, and that otherwise no conceptions would have place with men. Besides what is here said concerning conjugal cold, and its place of abode, as being in the supreme region of the mind, see the last MEMORABLE RELATION of this chapter, n. 270.

246. X. THAT THERE ARE ALSO SEVERAL EXTERNAL CAUSES OF COLD; AND THAT THE FIRST OF THESE IS DISSIMILITUDE OF MINDS (*animorum*) AND MANNERS. There are internal similitudes and dissimilitudes, and there are external; the internal derive their origin from no other source than from religion; for religion is implanted in souls, and by souls is traduced from parents to their offspring as the supreme inclination; for the soul of every man derives life from the marriage of good and truth, and from this marriage is the church; and whereas the church is various and diverse in the several parts of the orb of the universe, therefore also the souls of men are various and diverse; wherefore internal similitudes and dissimilitudes are from this source, and according to them the conjugal conjunctions of which we have been treating; but external similitudes and dissimilitudes are not of souls, but of minds; by minds (*animos*) are meant the affections and thence external inclinations, which are principally insituated after birth by education, social intercourse,

and consequent habits of life; for it is usual to say, I have a mind (*animus*) to do this or that, by which is perceived an affection and inclination to it; persuasions conceived respecting this or that kind of life are wont also to form those minds (*animos*); hence come inclinations to enter into marriage even with such as are unsuitable, and likewise to refuse consent to marriage with such as are suitable; but still these marriages, after a certain time of cohabitation, vary according to the similitudes and dissimilitudes contracted hereditarily and at the same time by education; and dissimilitudes induce cold. In like manner dissimilitudes of manners; as for example, a man or woman of no breeding joined with a well-bred woman or man; a clean man or clean woman, joined with an unclean woman or an unclean man; a litigious man or a litigious woman, joined with a woman or man peaceably disposed; in a word, an immoral man or immoral woman, joined with a moral woman or a moral man. Marriages of such dissimilitudes are not unlike the conjunctions of diverse species of animals with each other, as of sheep and goats, of stags and mules, of turkies and geese, of sparrows and the more noble kinds of birds, yea as of dogs and cats, which by reason of their dissimilitudes do not consociate with each other; but in the human kind faces do not indicate these dissimilitudes, but habits of life; wherefore external colds are from this source.

247. XI. OF EXTERNAL CAUSES OF COLD THE SECOND IS, THAT CONJUGIAL LOVE IS BELIEVED TO BE ONE WITH SCORTATORY LOVE, ONLY THAT THE LATTER IS DISALLOWED BY LAW, BUT THE FORMER ALLOWED. That this is a source of cold, is obvious to reason, whilst it is considered that scortatory love is diametrically opposite to conjugal love; wherefore when it is believed that conjugal love is one with scortatory love, each love becomes alike in idea; and in such case a wife is looked at as a harlot, and marriage as uncleanness; the man himself is also an adulterer, if not in body, still in spirit. That hence ensues contempt, disdain and aversion, between the man and his woman, and thereby intense cold, is an unavoidable consequence; for nothing doth more store up in itself conjugal cold than scortatory love; and whereas scortatory love also goes off into such cold, it may not undeservedly be called essential conjugal cold.

248. XII. THAT OF EXTERNAL CAUSES OF COLD THE THIRD IS, EMULATION OF PRE-EMINENCE BETWEEN CONJUGIAL PARTNERS. The reason is because conjugal love hath a principle respect to union of wills, and to freedom of decision therein grounded, both which are ejected from the married state by emulation of pre-eminence, or emulation respecting superiority; for this divides and tears wills into pieces, and changes freedom of decision into servitude. During

the influence of such emulation, the spirit of one of the parties meditates violence against the other; if in such case their minds were opened and viewed by spiritual sight they would appear like two boxers engaged in combat, and as if they looked at each other with hatred and favour alternately; with hatred whilst in the vehemence of emulation, and with favour whilst in the hope of dominion, and whilst under the influence of lust. This contention, after victory obtained by one over the other, recedes from the external principles, but betakes itself into the internals of the mind, and there abides with its restlessness stored up and concealed; hence cold ensues both to the subdued party or servant, and to the victorious party or mistress; the reason why this latter suffers cold is, because conjugal love no longer hath place, and the privation of this love is cold, see n. 235; in the place of conjugal love succeeds heat derived from pre-eminence, but this heat is utterly discordant with conjugal heat; yet it can accord exteriorly by means of lust. After a tacit agreement between the parties, it appears as if conjugal love was made friendship, but the difference between conjugal friendship and servile friendship in marriages, is as the difference between light and shade, between living fire and an *ignis fatuus*, yea, as between a man full of flesh and a man consisting only of bone and skin.

249. XIII. OF EXTERNAL CAUSES OF COLD

THE FOURTH IS, NO DETERMINATION TO ANY STUDY OR BUSINESS, WHENCE COMES WANDERING CUPIDITY. Man (*homo*) was created for use, because use is the continent of good and truth, from the marriage of which principles proceeds creation, and also conjugal love, as was shewn above. By study and business is meant all application to uses; whilst therefore man is in any study and business, or in use, in such case his mind is limited and circumscribed as in a circle, within which it is successively co-arranged into a form truly human, from which form as from a house he sees various concupiscences out of himself, and by soundness of reason within exterminates them, consequently also he exterminates the wild insanities of scortatory lust; hence it is that conjugal heat remains better and longer with such than with others. The reverse happens with those who give themselves up to sloth and ease; in such case the mind is unlimited and undetermined, and hence man (*homo*) admits into the whole of it every thing vain and ludicrous which flows in from the world and the body, and leads to the love thereof: that in this case conjugal love also is driven into banishment, is evident; for in consequence of sloth and ease the mind grows stupid and the body torpid, and the whole man becomes insensible to every vital love, especially to conjugal love, from which as from a fountain the activities and alacrities of life flow forth. But conjugal cold

with such is different from that cold with others; it is indeed the privation of conjugal love, but grounded in defect.

250. XIV. THAT OF EXTERNAL CAUSES OF COLD THE FIFTH IS, INEQUALITY OF STATE AND OF CONDITION IN EXTERNALS. There are several inequalities of state and condition, which in time of cohabitation divide asunder the conjugal love which commenced before marriage; but they may all be referred to inequalities as to age, as to dignity, and as to opulence. That unequal ages induce cold in marriage, as in the marriage of a boy with an old woman, and of a young virgin with a decrepit old man, hath no need of proof. That unequal dignities have a similar effect, as in the marriage of a prince with a servant maid, and of an illustrious matron with a servant man, is also acknowledged without further proof. That the case is the same in regard to opulence, unless a similitude of minds (*animorum*) and manners, and an application of one party to the inclinations and native desires of the other, consociate them, is evident. But both in the latter and former cases, the compliance of one party on account of the pre-eminence of station and condition of the other, effects only a servile conjunction, which conjunction is a frigid conjunction; for in such case the conjugal principle is not of the spirit and heart, but only of the mouth and name, in consequence whereof the inferior party is given to boasting, and

the superior is put to the blush of shamefacedness. But in the heavens there doth not exist any inequality of age, or of dignity, or of opulence; in regard to age, all are there in the flower of youth, and continue therein to eternity; in regard to dignity, all in heaven respect others according to the uses which they yield, the more eminent in condition respect inferiors as brethren, neither do they prefer dignity to the excellence of use, but the excellence of use to dignity; and also when virgins are given in marriage, they do not know from what stock their descent is; for no one in heaven knows his earthly father, but the Lord is the father of all. The case is the same in regard to opulence, which is in heaven the faculty of growing wise, according to which faculty wealth is given in sufficiency; how marriages are there entered into, may be seen above, n. 229.

251. XV. THAT THERE ARE ALSO SOME CAUSES OF SEPARATIONS (*ss*). There are separations

(*ss*) The reader is earnestly cautioned to attend well to the nature of the *separation* here spoken of, as being a mere separation *a toro* and *a domo*, and not to confound it with the separation called divorce, which is afterwards treated of, and for which it is declared there can be no sufficient cause but adultery. The principal difference between these two kinds of separation appears to be, that the former is comparatively an *external* separation, arising from comparatively *external* causes, whereas the latter is a *plenary separation of minds*, arising from internal and external causes. In the former case therefore the marriage contract is not disannulled, nor consequently are the parties at liberty to marry again; but in the

from the bed, and separations from the house ; the causes of separations from the bed are several, in like manner of separations from the house ; but we are here treating of legitimate causes. Inasmuch as the causes of separation coincide with the causes of concubinage, which are treated of in a subsequent part of this work in their own proper chapter, the reader is referred thither that he may see the causes in their order. Legitimate causes of separation are the following.

252. XVI. THAT THE FIRST CAUSE OF LEGITIMATE SEPARATION IS A VITIATED STATE OF MIND. The reason is, because conjugal love is conjunction of minds, wherefore if the mind of one of the parties takes a direction different from that of the other, such conjunction is dissolved, and with the conjunction the love vanishes ; the states of vitiation of mind, which cause separation, may appear from enumerating them, and which for the most part are as follow : madness, frenzy, furious wildness, actual foolishness and idiotism, loss of memory, violent hysterics, extreme simple-mindedness so as to admit of no perception of good and truth, a high degree of stubbornness in refusing to obey what is just and equitable ; a high degree of pleasure in talkativeness and discoursing only on insignificant and trifling subjects ; an unbridled

latter case there is an absolute dissolution of the marriage contract, and to marry again is not contrary to any law divine or human.

desire to publish family secrets, also to quarrel, to strike, to take revenge, to do evil, to steal, to tell lies, to deceive, to blaspheme; carelessness about the children, intemperance, luxury, excessive prodigality, drunkenness, uncleanness, immodesty, application to magic and witchcraft, impiety, with several other causes. By legitimate causes are not here meant judicial causes, but such as are legitimate in regard to the other conjugal partner; separations from the house are also seldom ordained in a court of justice.

253. XVII. THAT THE SECOND CAUSE OF LEGITIMATE SEPARATION IS A VITIATED STATE OF BODY. By vitiated states of body are not meant accidental diseases, which befall one or other conjugal partner within the time of their marriage, and pass away; but by vitiated states of body are meant inherent diseases, which do not pass away. The science of pathology teaches what these are; they are manifold, as diseases whereby the whole body is so far infected, that the contagion may prove fatal; of this nature are malignant and pestilential fevers, leprosies, the venereal disease, gangrenes, cancers, and the like; also diseases whereby the whole body is so far weighed down, as to admit of no consociability, and from which exhale dangerous effluvia and noxious vapours, whether from the surface of the body, or from its inward parts, in particular from the stomach and lungs: from the surface of the body proceed malignant

pocks, warts, pustules, scorbutic phthisic, virulent scab, especially if the face be defiled hereby: from the stomach proceed foul, stinking, rank, and crude eructations: from the lungs, filthy and putrid exhalations arising from imposthumes, ulcers, abscesses, or from vitiated blood, or from vitiated lymph therein. Besides these there are also other diseases of various names, as the lipothamia, which is a total faintness of body and defect of strength; the paralysis, which is a loosing and relaxation of the membranes and ligaments which serve for motion; certain chronical diseases arising from a loss of the sensibility and elasticity of the nerves, or from too great a spissitude, tenacity, and acrimony of the humours; the epilepsy; fixed weakness arising from the apoplexy; certain phthisical complaints, whereby the body is wasted; the cholic, cæliac affection, the rupture, and other like diseases.

254. XVIII. THAT THE THIRD CAUSE OF LEGITIMATE SEPARATION IS IMPOTENCE BEFORE MARRIAGE. The reason why this is a cause of separation is, because the end of marriage is the procreation of children, and this cannot have place where this cause of separation operates; and whereas this is foreknown by the parties, they are deliberately deprived of the hope of it, which hope nevertheless nourishes and strengthens their conjugal love.

255. XIX. THAT ADULTERY IS THE CAUSE

OF DIVORCE. The reasons are several, and they are discernible in rational light, and yet are at this day concealed; from rational light it may be seen that marriages are holy, and that adulteries are profane; and thus that marriages and adulteries are diametrically opposite to each other; and that when an opposite acts upon an opposite, one destroys the other even to the last spark of its life; this is the case with conjugal love, whilst a married person commits adultery from a confirmed principle, and thus from a deliberate purpose. With those who know any thing concerning heaven and hell, these things come more into the distinguishing light of reason; for such persons know that marriages are in heaven and from heaven, and that adulteries are in hell and from hell, and that these two cannot be conjoined, as heaven cannot be conjoined with hell, and that instantly, if they are conjoined with man (*homo*), heaven recedes, and hell enters. Hence then it is, that adultery is the cause of divorce; wherefore the Lord saith, that *whosoever shall put away his wife, except for whoredom, and shall marry another, committeth adultery,*" Matt. xix. 9. He saith, if he shall put away, and marry another, except for whoredom, he committeth adultery, because putting away for this cause is a plenary separation of minds, which is called divorce; whereas other kinds of putting away grounded in their particular causes are separations, of which we have just now treated above; after

these latter, if another wife is married, adultery is committed ; but not after a divorce.

256. XX. THAT THERE ARE ALSO SEVERAL ACCIDENTAL CAUSES OF COLD ; AND THAT THE FIRST OF THESE IS THE CONSIDERATION OF ENJOYMENT BEING COMMON (OR CHEAP) IN CONSEQUENCE OF BEING CONTINUALLY ALLOWED. The reason why this consideration is an accidental cause of cold is, because it hath place with those who think laciviously concerning marriage and concerning a wife, but not with those who think holily concerning marriage, and securely concerning a wife ; that from the consideration of enjoyment being common (or cheap) in consequence of being continually allowed, even joys become indifferent, and also tiresome, is evident from the case of pastimes and public shows, of musical entertainments, of dancing, feasting, and the like, which in themselves are agreeable, because vivifying ; the case is the same with the intimacy and connection subsisting between conjugal partners, especially between those, who have not removed the unchaste love of the sex from the love which they bear to each other, and when they think concerning enjoyment being common (or cheap) in consequence of being continually allowed, they think vainly in absence of the faculty of enjoyment. That this consideration of enjoyment being common (or cheap) is to such a cause of cold, is self-evident. This is called accidental, because it adds itself to

inward cold as a cause, and ranks on its side as a reason. To remove the cold arising from this circumstance, it is usual with wives, by virtue of the prudence implanted in them, to make what is allowable not allowable by various repugnances. But the case is altogether otherwise with those, who judge chastely concerning wives; wherefore with the angels the consideration of enjoyment being common in consequence of being continually allowed, is the very delight of their souls, and is the continent principle of their conjugal love; for they are continually in the delight of that love, and in its ultimates according to the presence of their minds not interrupted with cares, thus as grounded in the decisions of judgment abiding with the husbands.

257. XXI. THAT OF ACCIDENTAL CAUSES OF COLD THE SECOND IS, THAT COHABITATION WITH A CONJUGIAL PARTNER, GROUNDED IN A COVENANT AND LAW, SEEMS FORCED AND NOT FREE. This cause operates with those alone, with whom conjugal love in the inmost principles is cold; and whereas it adds itself to intestine cold, it becomes an acceding or accidental cause; with such persons, extra-conjugal love, arising from consent and the favour thereof, is intrinsically in heat, for the cold of the one is the heat of the other, which, if it is not sensibly felt, is still within, yea, in the midst of cold; and unless it was also within in such case, there would be no reparation.

This heat is what constitutes the principle of force or compulsion, which is increased in proportion as on one part (or by one of the parties) the covenant grounded in agreement, and the law grounded in what is just, are regarded as bonds not to be violated; it is otherwise if those bonds are loosed by each of the parties. The case is reversed with those, who have rejected extra-conjugal love as detestable, and think of conjugal love as of what is heavenly and heaven, and the more so if they perceive it to be so; with such, that covenant with its articles of agreement, and that law with its sanctions, are inscribed in their hearts, and are continually inscribing therein more and more; in this case the bond of that love is not secured in consequence of a covenant agreed upon, nor by a law enacted, but both covenant and law are from creation implanted in the love itself, which influences the parties; from these latter (viz. the covenant and the law implanted from creation in the love itself) are derived the former (viz. the covenant and law) in the world, but not *vice versa*: hence it is that whatever appertains to that love is felt as free; neither is there given any freedom but what is of love; and I have heard from the angels, that the freedom of love truly conjugal is most free, because love truly conjugal is, the love of loves.

258. XXII. THAT OF ACCIDENTAL CAUSES OF COLD THE THIRD IS, AFFIRMATION ON THE

PART OF THE WIFE, AND DISCOURSE ON HER PART CONCERNING LOVE. With the angels in heaven there is no refusal and repugnance on the part of the wives, as there is with some (wives) on earth; with the angels in heaven also there is discourse concerning love on the part of the wives, and not such silence as with some (wives) on earth; but the causes of these differences it is not allowed me, because it does not become me, to declare; nevertheless they may be seen declared in four MEMORABLE RELATIONS at the close of the chapters, by the angel's wives, who freely speak of them to their husbands, by the three in the hall over which was seen a golden shower, and by the seven who sat in the rosary; which memorable relations were adduced, to the end that all things may be opened that have relation to conjugal love, which is the subject here treated of both in general and in particular.

259. XXIII. THAT OF ACCIDENTAL CAUSES OF COLD THE FOURTH IS, THE MAN'S THOUGHT BOTH BY DAY AND NIGHT CONCERNING HIS WIFE THAT SHE IS WILLING, AND ON THE OTHER HAND THE WIFE'S THOUGHT CONCERNING THE MAN THAT HE IS NOT WILLING. That this latter circumstance is a cause of love ceasing with wives, and that the former is a cause of cold with men, is too obvious to need any comment: For that the man, in case he thinks concerning his wife, when she is in his sight by day, and when she lies

at his side by night that she is desirous or willing, should grow cold to the extremities; and on the other hand that the wife, in case she thinks concerning the man, that he is able and not willing, should lose her love, are circumstances amongst many others known unto husbands, who apply themselves to the consideration of arcana concerning conjugal love. These circumstances are adduced also, to the end that this work may be perfected, and the delights of wisdom respecting conjugal love may be complete.

260. XXIV. THAT AS COLD IS IN THE MIND, IT IS ALSO IN THE BODY, AND THAT ACCORDING TO THE INCREMENTS OF THAT COLD, THE EXTERNALS ALSO OF THE BODY ARE CLOSED. It is believed at this day that the mind of man (*homo*) is in the head, and nothing of it in the body, when yet both the soul and mind are both in the head and in the body, for the soul and mind are man (*homo*), inasmuch as both constitute the spirit which lives after death; and that this spirit is in a perfect human form, hath been fully shewn in the tracts which we have published: hence it is that as soon as man (*homo*) thinks any thing, he can in an instant utter it by means of his bodily mouth, and at the same time effigy it in gesture; and as soon as he wills any thing, he can in an instant bring it into act and effect by his bodily members, which could not be the case, unless the soul and mind were together in the body,

and constituted his spiritual man. From these considerations it may be seen, that, whilst conjugal love is in the mind, it is like to itself in the body; and whereas love is heat, that it opens the externals of the body from the interiors; but on the other hand, that the privation thereof, which is cold, closes the externals of the body from the interiors; hence it is manifest what is the cause of the faculty (of conjugal love) with the angels enduring for ever, and what is the cause of its defect with men who are cold.

261. To the above I shall add THREE MEMORABLE RELATIONS. FIRST. In the northern superior quarter near to the east in the spiritual world, there are places of instruction for boys, and for youths, and for men, and also for old men; into these places are sent all who die infants, and are educated in heaven; in like manner all who arrive fresh from the world, and desire knowledges concerning heaven and hell, are sent to the same places. This tract is near the east, to the intent that all may be instructed by influx from the Lord, for the Lord is the east, because he is in the sun there, which from him is pure love; hence the heat from that sun in its essence is love, and the light from its essence is wisdom; these are inspired into them from the Lord out of that sun, and they are inspired according to reception, and re-

ception is according to the love of growing wise. After times of instruction, they who are made intelligent are sent from thence, and these are called disciples of the Lord. They are sent forth first into the west, and they who do not abide there, into the south, and some through the south into the east, and are introduced into the societies where their mansions are to be. On a time, whilst I was meditating concerning heaven and hell, I began to desire an universal knowledge concerning the state of each, being aware, that whosoever knoweth universals, may afterwards comprehend singulars, because the latter are in the former, as parts in a whole. In this desire I looked to the above tract in the northern quarter to the east, where were the places of instruction, and by the way then open to me I went thither, and entered into one of the colleges, where were men-youths; and I accosted the chief teachers there who gave instruction, and asked them, whether they were acquainted with the universals respecting heaven and hell; and they replied that they knew some little; but if we look, said they, towards the east to the Lord, we shall receive illustration and knowledge; and they did so, and said, The universals of hell are three, but the universals of hell are diametrically opposite to the universals of heaven; the universals of hell are these three loves, the love of dominion grounded in self-love; the love of possessing the goods of others grounded in the

love of the world; and scortatory love. The universals of heaven opposite to these are the three following loves, the love of dominion grounded in the love of use; the love of possessing worldly goods grounded in the love of doing uses thereby; and love truly conjugal. Hereupon, after expressing my good wishes towards them, I departed and returned home. When I was come home, it was said to me from heaven, Examine those three universals above and beneath, and afterwards we shall see them in thy hand; it was said in the hand, because whatsoever a man examines intellectually, appears to the angels as if inscribed on his hands.

262. After this I examined the first universal love of hell, which was the love of dominion grounded in self-love, and afterwards the universal love of heaven corresponding to it, which was the love of dominion grounded in the love of uses; for it was not allowed me to examine one love without the other, because the understanding doth not perceive the one without the other, inasmuch as they are opposites; wherefore that each may be perceived, they must be set in opposition, the one against the other; for a beautiful and handsome face is rendered conspicuous by contrasting it with an ugly and deformed one. Whilst I was pondering the love of dominion grounded in self-love, it was given to perceive, that this love was in the highest degree infernal, and consequently prevailed with those who are in the deepest hell; and that

the love of dominion grounded in the love of uses was in the highest degree celestial, and consequently prevailed with those who are in the highest heaven. The reason why the love of dominion grounded in self-love is in the highest degree infernal, is, because to exercise dominion from a principle of self-love, is to exercise dominion from propriety (or self-hood), and man's propriety from his birth is essential evil, and essential evil is diametrically against the Lord; wherefore persons under the influence of such evil, the more they advance therein, do but the more deny a God and the holy things of the church, and adore themselves and nature; let such persons examine, I entreat them, that evil in themselves, and they will see this to be the case: this love also is of such a nature, that in proportion as it is left unrestrained, which is the case whilst it is not checked by impossibility, in the same proportion it rusheth impetuously from step to step, even to the highest, and even there findeth no bounds, but is sad and sorrowful because there is no higher step given it to ascend. This love with statesmen ascends to such a degree, that they wish to be kings and emperors, and if it were possible, to have dominion over all things of the world, and to be called kings of kings, and emperors of emperors; whereas the same love with the clergy ascends to such a degree, that they wish to be gods, and as far as is possible, to have dominion

over all things of heaven, and to be called gods of gods. That neither the latter nor the former acknowledge any God, will be seen in what follows. They on the other hand who desire to exercise dominion for the love of uses, do not desire to exercise it from themselves, but from the Lord, inasmuch as the love of uses is from the Lord, and is the Lord himself; these latter regard dignities no otherwise than as means to do uses, setting uses far above dignities, whereas the former set dignities far above uses.

263. Whilst I was meditating on these things, it was said to me by an angel from the Lord, Thou shall now in an instant see, and be convinced by ocular demonstration, what is the nature and quality of that infernal love. And suddenly the earth opened to the left, and I saw a devil ascending out of hell, who had a square cap on his head let down over his forehead even to his eyes, a face full of pimples as of a burning fever, his eyes fierce and fiery, his breast swelling into [the form of] a rhombus; (*tt*) from his mouth he belched fire like

(*tt*) It may be proper to inform the unlearned reader, that the *rhombus* is a mathematical figure of four equal sides, but differing from a square in this, that its angles are not right ones, and consequently it is a less regular figure. This figure therefore might be fitly applied to denote and exhibit by correspondence the diabolical affections which were at work in the breast of this infernal, and which naturally assumed an external irregular appearance similar to their internal form and essence.

a furnace, his loins seemed all in a blaze, instead of feet he had boney ankles without flesh, and from his body exhaled a stinking and filthy heat. On seeing him I was terrified, and cried out, Approach no nearer, tell me whence art thou? he replied in a hoarse tone of voice, I am from below, and am there in a society with two hundred, which is the most super-eminent of all societies; we are all emperors of emperors, kings of kings, dukes of dukes, and princes of princes; no one in our society is barely an emperor, nor barely a king, duke, and prince; we sit there on thrones of thrones, and dispatch thence mandates through the whole world, and beyond it. I then said to him, Dost not thou see that thou art insane by reason of the phantasy of super-eminence? and he replied, How canst thou say so, when we absolutely seem to ourselves, and are also acknowledged by each other, to have such distinction? On hearing this I was not willing to repeat my charge of insanity, inasmuch as he was insane by reason of phantasy: and it was given me to know, that this devil, during his abode in the world, had been only a house-steward, and that at that time he was so lifted up in his own spirit, that he despised all mankind in comparison with himself, and indulged a phantasy, that he was more worthy than a king, and even than an emperor; in consequence of which proud conceit, he had denied God, and had regarded all the holy things of the church as

of no concern to himself, but of some concern to the stupid multitude. At length I asked him, How long do you two hundred thus glory amongst yourselves? he said, To eternity; but such of us as torture others for denying our super-eminence, sink under ground; for it is allowed us to glory, but not to bring evil upon any one. I asked again, Dost thou know what befalleth those who sink under ground? he said, They sink down into a certain prison, where they are called viler than the vile, or the vilest, and are set to work. Then I said to that devil, Take thou heed, therefore, lest thou also shouldest sink down.

264. After this the earth again opened, but to the right, and I saw another devil rising out, who had on his head a kind of turban, wrapped about with spires as of a snake, the head of which stood out from the crown; his face was leprous from the forehead to the chin, and also each hand; the loins were naked and black as soot, through which was discernible in dusky transparence the fire as of a furnace; and the ankles of the feet were like two vipers. The former devil, on seeing him, fell on his knees, and adored him; I asked, why he did so; he said, He is the God of heaven and earth, and is omnipotent. I then asked the other, What sayest thou to this? he replied, What shall I say? I have all power over heaven and hell, the lot of all souls is in my hand. I asked again, How can he, who is emperor of emperors, so submit himself, and

how canst thou receive adoration? he answered, He is still my servant; what is an emperor before God? the thunder of excommunication is in my right hand. I then said to him, How canst thou be so insane? in the world thou wast only a canon, and because thou wast infected with a phantasy, that thou also hadst the keys of heaven, and thence the power of binding and loosing, thou hast inflamed thy spirit to such a degree of madness, that thou now believest thyself to be very God. Upon this he swore with indignation that it was so, and that the Lord had not any power in heaven, because he hath transferred it all upon us; we need only give the word of command, and heaven and hell obey with reverence; if we send any one into hell, the devils immediately receive him; in like manner the angels receive him whom we send to heaven. I asked further, How many are ye in your society? he said, Three hundred, and we are all gods there, but I am god of gods. After this the earth opened beneath the feet of each, and they sunk down deep into their respective hells; and it was given to see, that beneath their hells were work-houses, into which they would fall down, who do hurt to others; for every one in hell is left to phantasy, and is also permitted to glory in it, but he is not allowed to do evil to another. The reason why such are there, is, because man is then in his spirit, and the spirit, after that it is separated from the body, comes into full

liberty of acting according to its affections and consequent thoughts. It was afterwards given to look into their hells; and the hell, which contained emperors of emperors, and kings of kings, was full of all uncleanness, and the inhabitants appeared like various kinds of wild beasts, with fierce eyes: in like manner in the other hell, which contained gods and the god of gods, and in this latter there appeared direful birds of night, which are called *ochim* and *ijim*, flying about them; the images of their phantasies were presented to me under this appearance. From these circumstances it was manifest, what is the nature and quality of political self-love and of ecclesiastical self-love, that the latter would make its votaries desirous of being gods, but the former would make them desirous of being emperors; and that under the influence of such loves men wish and strive to attain the objects of their desires, so far as they are left without restraint.

265. Afterwards hell was opened, where I saw two, one sitting upon a bench, holding his feet in a basket full of serpents, which were seen creeping upwards through the breast even to the neck; and the other sitting on a blazing ass, at whose sides red serpents were creeping, lifting up their heads and necks, and pursuing the rider. I was told that they were popes, who had compelled emperors to resign their dominions, and had behaved ill to them both in word and deed at Rome, whither they

came to supplicate and adore them; but that the basket in which were seen serpents, and the blazing ass with snakes at his sides, were representations of their love of dominion grounded in self-love, and that the like do not appear to any but such as look thither from a distance. There were some canons present, whom I asked whether those same were popes? they said, that they were acquainted with them, and knew them to be the same.

266. After beholding these sad and hideous spectacles, I looked around, and saw two angels standing not far from me, and discoursing together; one was clad in a woollen robe that shone bright with flaming purple, and under it he wore a vest of fine bright linen; the other had on like garments of a scarlet colour, together with a turban beset on the right side with some carbuncles; I approached them, and greeting them with a salutation of peace, I reverently asked them, For what purpose are ye here below? and they replied, We have let ourselves down hither from heaven by the Lord's command, to speak with thee concerning the blessed lot of those, who are desirous to have dominion from the love of uses; we are worshippers of the Lord, one a prince of a society, the other a high priest of the same; and the prince said, that he was the servant of his society, because he served it in doing uses; and the other said, that he was a minister of the church there, because in serving them he ministered holy things to the

uses of their souls ; and that both are in perpetual joys grounded in the eternal happiness which is in them from the Lord ; and that all things in that society are splendid and magnificent, splendid in consequence of gold and precious stones, and magnificent in consequence of palaces and paradises ; the reason is, because our love of dominion is not grounded in self-love, but in the love of uses, and whereas the love of uses is from the Lord, therefore all good uses in the heavens are splendid and refulgent ; and whereas all in our society are principled in this love, therefore the atmosphere appears golden by virtue of the light which partakes of the sun's flame-principle, and the sun's flame-principle correponds to that love. As they spake these words, they appeared also to me encompassed with a like sphere, from which an aromatic odour issued so as to be perceivable to the senses ; I mentioned this circumstance to them, and entreated them to continue their discourse concerning the love of uses ; and they proceeded thus : The dignities which we enjoy were indeed sought after and courted by us, but for no other end than that we might be enabled more fully to do uses, and extend them more widely ; we are also encompassed about with honour, and we accept it, not for ourselves, but for the good of the society ; for the brethren and consociates, who form the commonality of the society, scarce know any other than that the honours of our dignities

are in ourselves, and consequently that the uses which we do are from ourselves; but we feel otherwise, being sensible that the honours of dignities are out of ourselves, and that they are as the garments with which we are clothed, but that the uses which we perform, by virtue of the love of them, are within us from the Lord, and this love receives its blessedness from communication by uses with others; and we know from experience, that so far as we do uses from the love thereof, so far that love increases, and with love wisdom, whereby communication is effected; but so far as we retain uses in ourselves, and do not communicate, so far blessedness perishes; and in such case use becomes like food stored up in the stomach, which not being dispersed affords no nourishment to the body and its parts, but remains undigested, and thereby causeth loathing: in a word, the whole heaven is nothing but a continent of use from first principles to last: what is use but actual love of our neighbour, and what containeth (holdeth together) the heavens but this love? On hearing this I asked, How can any one know whether he doeth uses from a principle of self-love, or from the love of uses? every man, both good and bad, doeth uses, and doeth them from some love; suppose that in the world there be a society composed of mere devils, and another society composed of mere angels, I am of opinion that the devils in their society, from the fire of self-love, and from the splendor of their

own glory, would do as many uses as the angels in their society; who then can know from what love, and from what origin uses flow? To this the two angels replied, Devils do uses for the sake of themselves and for the sake of reputation, that they may be raised to honours, or may gain wealth; but angels do not do uses from such motives, but for the sake of uses from the love thereof; man cannot discern the true quality of those uses, but the Lord discerns it; every one who believes in the Lord, and shuns evils as sins, doeth uses from the Lord; but every one who doth not believe in the Lord, neither shuns evils as sins, doeth uses from self and for the sake of self: this is the difference between uses done by devils and uses done by angels. As they spake these words, the two angels departed, and were seen from afar carried in a fiery chariot like Elias, and conveyed up into their respective heavens.

267. THE SECOND MEMORABLE RELATION. Not long after this intercourse with the angels, I entered a certain grove, and there walked in meditation concerning those, who are in the concupiscence and consequent phantasy of possessing the things of the world; and instantly at some distance from me I saw two angels discoursing with each other, and by turns looking at me; wherefore I went nearer to them, and as I approached they thus accosted me, We have perceived in ourselves that thou art meditating on what we are dis-

coursing about, or that we are discoursing on what thou art meditating about, which is a consequence of the reciprocal communication of affections. I asked therefore what they were discoursing about? they said, Concerning phantasy, concerning concupiscence, and concerning intelligence; and at this instant concerning those, who form delight to themselves from the vision and and imagination of possessing whatever the world contains. I then entreated them to favour me with their sentiments on those three subjects, concupiscence, phantasy, and intelligence; and they began their discourse and said, Every one is by birth interiorly in concupiscence, but by education exteriorly in intelligence; and no one is in intelligence, still less in wisdom interiorly, thus as to his spirit, but from the Lord; for every one is withheld from the concupiscence of evil, and is held in intelligence, according as he looks to the Lord, and is at the same time in conjunction with him; without this man is nothing else but mere concupiscence; yet still in externals, or as to the body, he is in intelligence arising from education; for man lusteth after honours and wealth, or eminence and opulence, and in order to attain them, it is necessary that he appear moral and spiritual, thus intelligent and wise, and he learns so to appear from infancy; which is the reason, why as soon as he comes amongst men, or into company, he inverts his spirit, and removes it from concupi-

science, and speaks and acts from the fair and honourable maxims which he hath learnt from infancy, and retains in the bodily memory; and is particularly cautious, lest any thing of the wild concupiscence prevalent in his spirit should discover itself: hence every man, who is not interiorly led of the Lord, is a pretender, a sycophant, an hypocrite, and thereby an apparent man, and yet not a man; of whom it may be said, that his shell or body is wise, and his kernel or spirit is unwise; also that his external principle is human, and his internal bestial; such persons with the hinder part of the head look upwards, and with the forepart downwards, thus they walk as if oppressed with heaviness, with the head pendent, and the countenance prone to the earth; and when they put off the body and become spirits, and are thereby set at liberty from external restraints, they become the madnesses of their respective concupiscences; for they who are principled in self-love, are desirous to domineer over the universe, yea, to extend its limits in order to enlarge their dominion, of which they see no end; they who are principled in the love of the world, are desirous to possess whatsoever the world contains, and are full of grief and envy in case any of its treasures are hid and concealed from them by others; wherefore to prevent such persons from becoming mere concupiscences, and thereby being no longer men, it is given them in the spiritual

world to think from a fear of the loss of reputation, and thereby of honour and gain, and also from a fear of the law and its penalties, and it is given them to apply their mind to some study or work, whereby they are kept in externals and thus in a state of intelligence, howsoever wild and insane they may be in their interiors. After this I asked, Whether all they, who are in concupiscence, are also in the phantasy thereof; they replied, That they are in the phantasy of their respective concupiscences, who think interiorly in themselves, and too much indulge their imagination, by discoursing with themselves; for these separate their spirit almost from connection with the body, and by vision overflow the understanding, and take a foolish delight as if possessed of the universe and all it contains: into this delirium every man is immersed after death, who hath abstracted his spirit from the body, and hath not been willing to recede from the delight of the delirium by thinking at all from a religious principle respecting evils and falses, and least of all respecting the unruly love of self, as being destructive of love to the Lord, and respecting the unruly love of the world, as being destructive of neighbourly love.

268. After this the two angels and also myself were seized with a desire of seeing those, who by reason of worldly love are in the visionary concupiscence or phantasy of possessing all wealth; and we perceived that we were inspired with this

desire, to the end that such visionaries might be known: their dwellings were under the earth of our feet, but above hell; wherefore we looked at each other, and said, Let us go; and there was seen an opening, and in it a ladder, by which we descended, and it was told us that they must be approached from the east, lest we should enter into the mist of their phantasy, whereby our understanding and at the same time our sight would be beclouded; and lo! there appeared a house built of reeds and of consequence full of chinks, standing in the mist, which continually flowed forth like smoke through the chinks of three of the walls; we entered, and saw fifty here and fifty there sitting on benches, having their faces turned away from the east and the south, and looking to the west and the north; before each person there was a table and on the table purses distended, and around the purses abundance of gold coin; and we asked, Is that the wealth of all persons in the world? they replied, Not of all persons in the world, but of all in the kingdom: the sound of their speech was hissing, and they appeared to have round faces, which glistened like the shell of a snail, and the pupil of the eye in a green plane as it were lightened, which was an effect of the light of phantasy. We stood in the midst of them, and said, Ye believe that ye possess all the wealth of the kingdom; they replied, We do possess it. We then asked, Who of you? they said, Every

one: and we asked, How every one? ye are many: they said, Every one of us knows that all which another hath is his own; it is not allowed any one to think, and still less to say, mine are not thine; but it is allowed to think and say, thine are mine. The coin on the tables appeared as of pure gold, even in our eyes; but when we let in light from the east, they were little grains of gold, which they had magnified to such a degree by their common united phantasy. They said, that every one who enters ought to bring along with him somewhat of gold, which they cut into small pieces, and these again into little grains, and by the unanimous force of phantasy they enlarge them into coin of a larger form. We then said, Were not ye born men of reason? whence have ye this visionary infatuation? they said, We know that it is an imaginary vanity, but inasmuch as it delights the interiors of our minds, we enter in hither, and are delighted as with the possession of all things; but we continue in this place only for a few hours, at the end of which time we depart, and as often as we do so a sound mind returns to us; yet still our visionary entertainment alternately succeeds, and occasions our alternate entrance into, and departure out of these habitations; thus by turns we are wise and foolish; we know also that a hard lot awaits those, who by cunning rob others of their goods. We asked, What lot? they said, They are swallowed up, and are thrust nak-

ed into some infernal prison, where they are kept to hard labour for clothes and food, and afterwards for some pieces of coin of a trifling value, which they collect, and in which they place the joy of their hearts; but if they do evil to their companions, they are fined a part of their coin.

269. Afterwards we ascended from these hells to the south, where we had been before, and the angels related there several particulars worth remarking concerning concupiscence not visionary or phantastic, in which all men are by birth, viz. that whilst they are in it, they are like persons infatuated, and yet seem to themselves to be most eminently wise; and that from this infatuation they are remitted by turns into the rational principle, which in the case of such persons is in externals; in which state they see, acknowledge, and confess their insanity, but still are very desirous to quit their rational state and enter into their insane state, and also do let themselves into this latter state, as into a free and delightful state succeeding a forced and undelightful one; thus concupiscence interiorly pleases them, and not intelligence. There are three universal loves, which form the constituent principles of every man by creation, neighbourly love, which also is the love of doing uses; the love of the world, which also is the love of possessing wealth; and the love of self, which also is the love of bearing rule over others. Neighbourly love, or the love of doing uses, is spiritual

love; but the love of the world, or the love of possessing wealth, is material love; whereas the love of self, or the love of bearing rule over others, is corporeal love: man (*homo*) is man (*homo*) whilst neighbourly love, or the love of doing uses, constitutes the head, and the love of the world constitutes the body, and the love of self constitutes the feet; whereas if the love of the world constitutes the head, man is not man otherwise than as hunch-backed; but when the love of self constitutes the head, he is not a man standing on his feet, but on the palms of his hands with his head downwards and his haunches upwards: when neighbourly love constitutes the head, and the two other loves constitute in order the body and feet, that man appears from heaven of an angelic countenance, with a beautiful rainbow around his head; whereas if the love of the world constitutes the head, he appears from heaven of a pale countenance like a corpse with a yellow circle around his head; but if the love of self constitutes the head, he appears from heaven of a dusky countenance, with a white circle around his head. Hereupon I asked, what the circles around the head represented; they replied, They represent intelligence; the white circle around the head of the dusky countenance represents, that his intelligence is in externals, or around him, but insanity is in internals, or in him; man also who is of such a quality and character, is wise whilst he is in the body, but is

insane whilst in the spirit; and no man is wise in spirit but from the Lord, as is the case when he is generated and created again or anew by him. As they spake these words, the earth opened to the left, and through the opening I saw a devil rising with a white lucid circle around his head, and I asked, Who art thou? he said, I am Lucifer, son of the morning, and because I made myself like to the Most High, I was cast down. Nevertheless he was not Lucifer, but believed himself to be so; and I said, Since thou wast cast down, how canst thou rise again out of hell? he replied, I am there a devil, but here I am an angel of light; dost not thou see my head encompassed about with a lucid sphere? thou shalt see also, if thou art willing, that I am super-moral amongst the moral, super-rational amongst the rational, yea, super-spiritual amongst the spiritual; I can also preach, and likewise I have preached. I asked, What hast thou preached? he said, Against fraudulent dealers, against adulterers, and against all infernal loves; yea, on this occasion I called myself, who am Lucifer, a devil, and I denounced vengeance against myself as a devil, and on this account I was exalted even to heaven with praises; hence it is that I am called the son of the morning; and what I myself was surprised at, whilst I was in the pulpit, I thought no other than that I was speaking rightly and properly; but I discovered to myself the cause, viz. because I was in exter-

nals, and these at that time were separated from my internals; but although I discovered this to myself, still I was not able to change myself, because through my haughtiness I did not look unto God. I next asked, How couldst thou so speak, when thou art thyself a fraudulent dealer, thyself an adulterer, and thyself a devil? He answered, I am one character when I am in externals or in the body, and another when I am in internals or in the spirit; in the body I am an angel, but in spirit a devil, for in the body I am in the understanding, but in the spirit I am in the will, and the understanding carries me upwards, whereas the will carries me downwards; and when I am in the understanding, a white belt encompasses my head, but when the understanding submits itself entirely to the will, and becomes its, which is our last lot, in this case the belt grows black and perishes; and when this is the case, we cannot any longer ascend into this light. Afterwards he discoursed concerning his two-fold state, the external and internal, more rationally than any other person; but on a sudden, when he saw the angels attendant on me, his face and voice were inflamed, and he became black, even as to the belt around his head, and he sunk down into hell through the opening through which he arose. The bystanders, from what they had seen, made this conclusion, that man (*homo*) is such as his love is, and that he is not such as his understanding is, inasmuch as the love easily draws

over the understanding to its side, and enslaves it. I then asked the angels, Whence have devils such rationality? And they said, It is from the glory of self-love, for self-love is encompassed with glory, and glory elevates the understanding even into the light of heaven; for the understanding with every man is capable of being elevated according to knowledges, but not the will except by a life according to the truths of the church and of reason: hence it is, that atheists themselves, who are in the glory of reputation arising from self-love, and thence in an high conceit of their own intelligence, enjoy a more sublime rationality than many others, but only at the time when they are in the thought of the understanding, but not when they are in the affection of the will, and the affection of the will possesses man's internal principle, whereas the thought of the understanding possesses his external principle. The angel further declared the reason why man (*homo*) is composed of the three loves above-mentioned, viz. of the love of use, of the love of the world, and of the love of self, which is, that man may think from God, although as from himself; he said, that the supreme principles in man are turned upwards to God, the middle principles outwards to the world, and the lowest principles downwards to self; and inasmuch as these latter principles are turned downwards, man thinks as from himself, when yet it is from God.

270. THE THIRD MEMORABLE RELATION. One morning after sleep my thought immersed itself deeply into some arcana of conjugal love, and at length into this, *In what region of the human mind doth love truly conjugal reside, and thence in what region doth conjugal cold reside?* I knew that there are three regions of the human mind, one above the other, and that in the lowest region dwells natural love, in the superior region spiritual love, and in the supreme region celestial love, and that in each region there is a marriage of good and truth; and whereas good is of love, and truth is of wisdom, that in each region there is a marriage of love and wisdom; and that this marriage is the same with the marriage of the will and understanding, inasmuch as the will is the receptacle of love, and the understanding the receptacle of wisdom. Whilst I was in the depth of this thought, lo! I saw two swans flying towards the north, and presently two birds of paradise flying towards the south, and also two turtles flying in the east; and as I was attentive to their flying, I saw that the two swans bended their way from the north to the east, in like manner the two birds of paradise from the south, and that they gathered together with the two turtles in the east, and flew together to a certain eminent palace there, around which were olives, palms, and beech trees; in the palace were three rows of windows, one above the other; and whilst I was making my observations, I saw

the swans fly into the palace through windows open in the lowest row, the birds of paradise through windows open in the middle row, and the turtles through windows open in the highest row. When I had seen this, an angel presented himself, and said, Dost thou understand what thou hast seen? and I replied, In a small degree. He said, That palace represents the habitations of conjugal love, such as are in human minds; its supreme part, into which the turtles betook themselves, represents the highest region of the mind, where conjugal love dwells in the love of good with its wisdom; the middle part, into which the birds of paradise betook themselves, represents the middle region, where conjugal love dwells in the love of truth with its intelligence; and the lowest part, into which the swans betook themselves, represents the lowest region of the mind, where conjugal love dwells in the love of what is just and right with its science; the three pairs of birds also signify these things, the pair of turtles signifies conjugal love of the supreme region, the pair of birds of paradise conjugal love of the middle region, and the pair of swans conjugal love of the lowest region; the like is signified by the three kinds of trees round about the palace, the olives, the palms, and the beech: we in heaven call the supreme region of the mind celestial, the middle spiritual, and the lowest natural; and we perceive them as stories in a house one above another, and an ascent from one to the

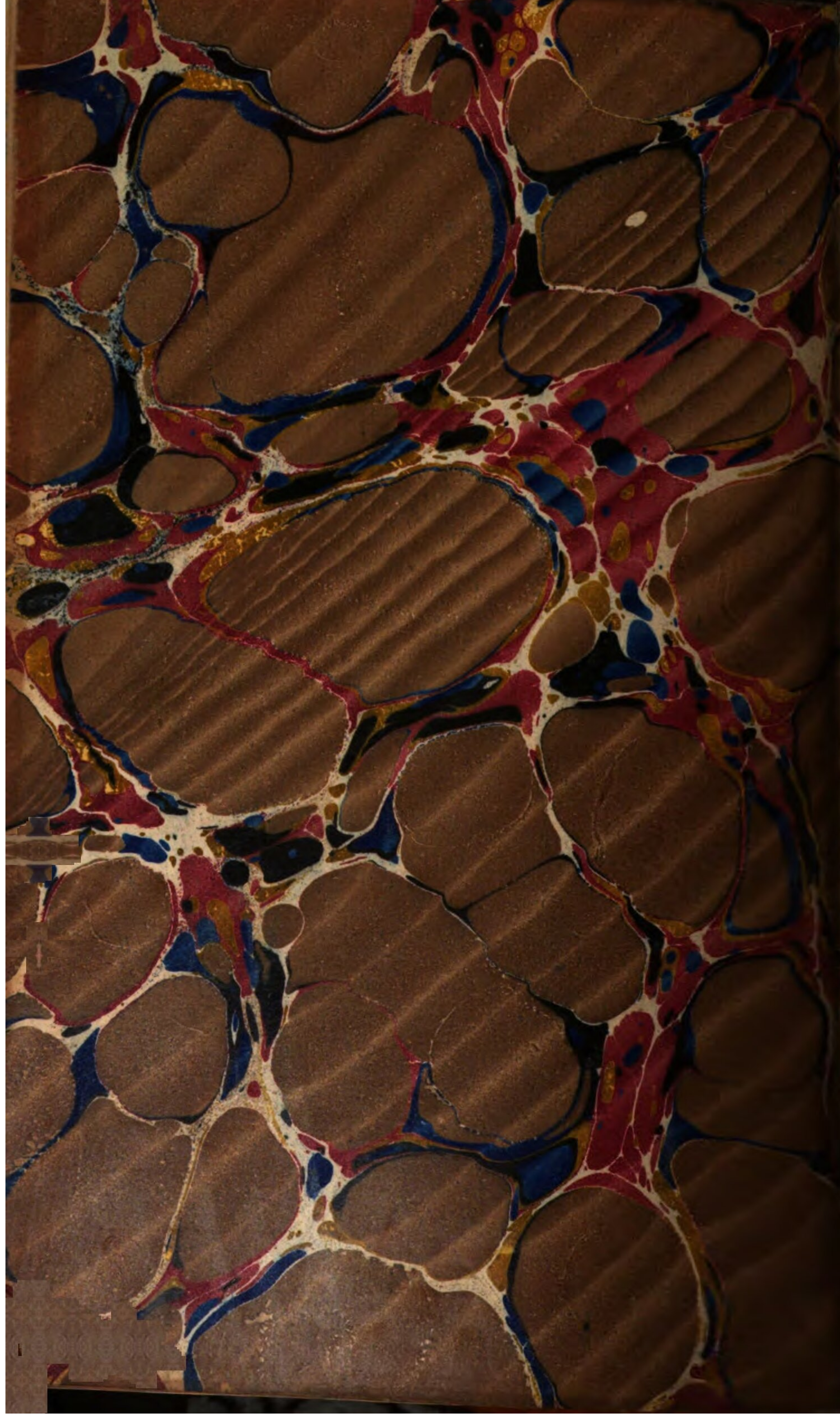
other by steps as by stairs ; and in each part as it were two conclaves, one for love, the other for wisdom, and in front as it were a bed-chamber, where love with its wisdom, or what is the same thing, the will with its understanding, consociate together in bed ; in that palace are presented as in effigy all the arcana of conjugal love. On hearing this, being inflamed with a desire of seeing it, I asked whether it was granted any one to enter and see it, as it was a representative palace ? He replied, that it was granted to none but those who are in the third heaven, because to them every representative of love and wisdom becomes real ; from them I have heard what I have related to thee, and also this particular, that love truly conjugal dwells in the supreme region in the midst of mutual love, in the marriage-chamber or conclave of the will, and also in the midst of the perceptions of wisdom in the marriage-chamber or conclave of the understanding, and that they have consociation in bed in the bed-chamber which is in front, and in the east. And I asked, Why are there two marriage-chambers ? He said, That the husband is in the marriage-chamber of the understanding, and that the wife is in the marriage-chamber of the will. And I asked, When conjugal love dwells there, where in such case doth conjugal cold dwell ? He replied, that it dwells also in the supreme region, but only in the marriage-chamber of the understanding, the marriage-chamber of the

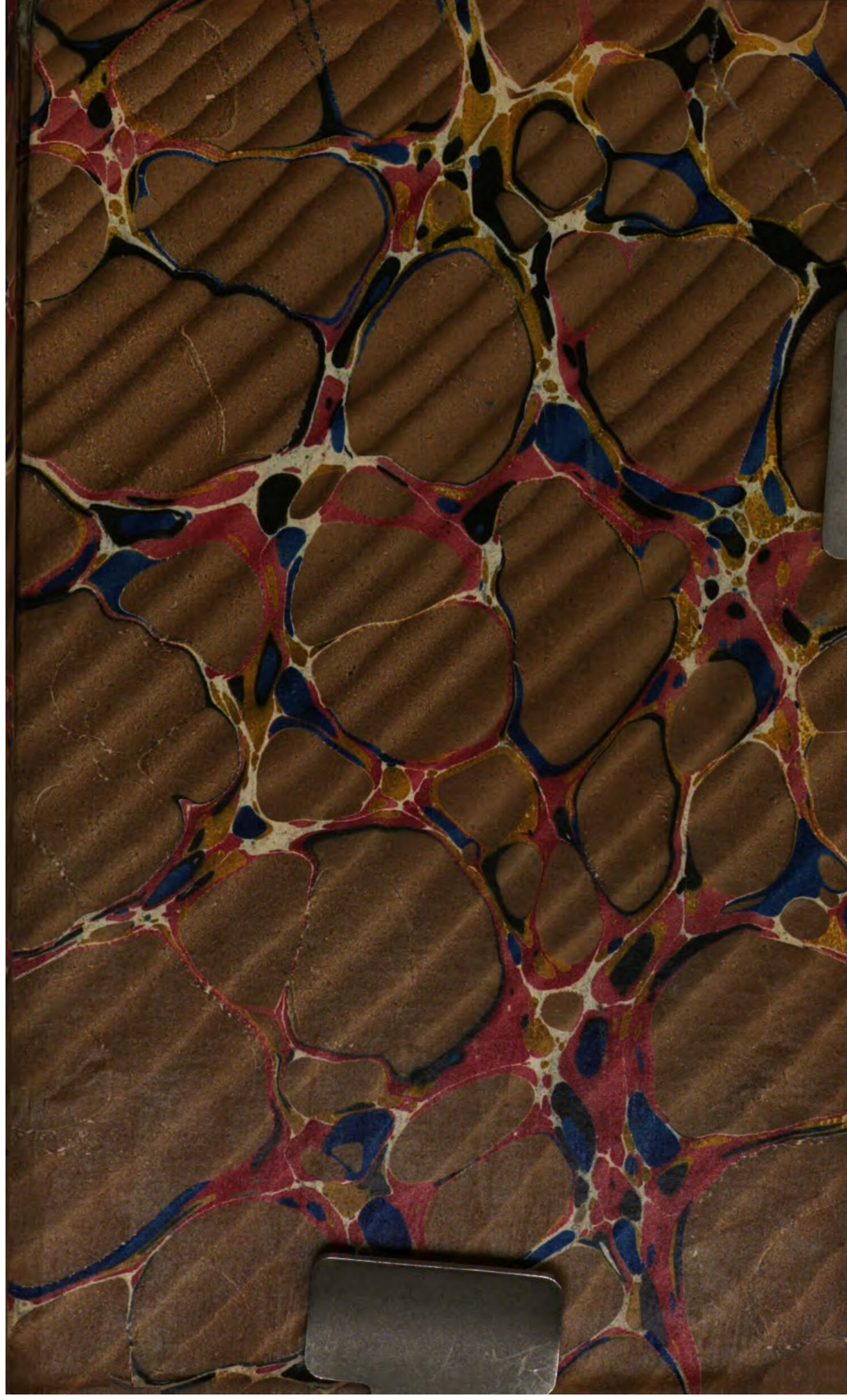
will being closed in that region; for the understanding with its truths, as often as it pleases, can ascend by a winding staircase into the supreme region into its marriage-chamber; but if the will with the good of its love doth not ascend at the same time into the consociate marriage-chamber, this latter is closed, and cold ensues in the other, and this is *conjugal cold*. The understanding, whilst such cold prevails towards the wife, looks downwards from the highest region to the lowest, and also, if not prevented by fear, descends to warm itself there at a fire not allowable. Having spoken these words, he was willing still to recount further particulars concerning conjugal love from its effigies in that palace; but he said, Enough at this time, inquire first whether what has been already said is above the level of ordinary understandings; if it is, what need of saying more? but if it is not, more will be discovered.

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